

Due March 26

GUIDELINES FOR DEVELOPING A "STATEMENT OF VOCATIONAL OBJECTIVES"

I. The Purpose of the Statement:

The design of the M. Div. curriculum for a personal statement of vocational objectives to be prepared by each candidate, normally before Pre-Registration for the student's third semester. Its purpose is to provide an opportunity for each student to become more fully self-directed and involved in learning experiences during the remainder of the degree program.

Your statement may need to be tentative and open to change, as you learn from your experiences, the feedback you receive from other people, and the resources of your environment. It is important for you to begin defining your vocational objectives as realistically and as specifically as you can, as early in your seminary experience as you can. Your statement is primarily for your own benefit. It can provide a basis for discussing your learning goals with your advisor, the Director or Associate Director of Field Education, your field education supervisor, your Area advisors, and other persons of your choice. The completion of your statement should culminate in the choice of the Area (or Areas) in which you wish to concentrate. Hopefully the process will be continued in a life-long pattern of self-directed learning.

II. The Context, Content, and Focus of the Statement:

There is no prescribed pattern to which all statements need to conform; nor is there one process which must be followed. Normally, however, the statement will include both personal-subjective and objective components. The personal component may include selected data regarding your needs, abilities, persistent interests, central values, religious commitments, vocational dreams. The objective component may include the community setting, social structure, and models and norms for the vocation you have chosen, such as teaching, parish ministry, etc. The focus should center in relating, integrating, or holding a dynamic tension between the subjective and the objective elements, the dreams and the realities. Some of the following questions may be starting points for your thinking:

1. What is the content or the dimension of the faith I can now affirm?
2. What are the important explorations for me at this time as to faith, doctrine, and authentic ministry? What are my expectations regarding the ways in which the seminary experience may contribute to these explorations?
3. What are the personal/professional expectations of organizations and institutions in which I plan to serve?
4. What are my major strengths and weaknesses, as a person; as a student?
5. Are the expectations of significant persons in my life relative to my vocation and life-style influential in my decision-making?
6. What are the realities of my financial situation, now, and for the near future, as they will influence my educational endeavors?

7. To what extent is my ideal image of myself and my future vocational objectives limited by my talents? By realities in my situation?
8. What practical learning objectives should I set for myself for the next few years in the light of my objectives, for example:
 - a. In what Area, or Areas, should I choose to concentrate?
 - b. What type(s) of supervised ministry (field education) would be best for me?
 - c. What practical functional skills do I need to develop, such as preaching, teaching, administration, counseling, etc.?
 - d. What other interests or needs would I like to develop while still in school?

The questions are not intended as an outline of your paper, nor is there any implication that all of them have to be answered. They are suggestive of the type of questions you should be asking yourself as you think about vocational objectives.

III. Procedures:

1. Included in the Field Education Handbook is an instrument called "Skills and Competencies for Ordained Ministry - Self Diagnosis for Professional Growth," which was prepared by the Board of Advisors for the School of Theology, working cooperatively with students and faculty of the School. You may find this instrument helpful, as it identifies skills and competencies commonly regarded as important for the life and work of the parish minister. (The Board of Advisors consists of representatives of eleven Annual Conferences of the United Methodist Church located in the northeast portion of the United States.)
2. Your profile from the "Readiness for Ministry" entrance assessment as well as the results of the psychological and vocational instruments will no doubt be useful in clarifying learning needs and vocational choices.
3. Make arrangements for both your dual-integrative major advisors - one from Area A or B or C and one from Area D - clearing first with Area Chairpersons and then with the faculty persons involved. (Area Chairpersons: A- Dr. Brown; B- Dr. Deats; C- Dr. Fraser; D- Dr. Treese.) Normally, your C.V.C. instructor will serve as Area D advisor.
4. Your statement of Vocational Objectives should normally be prepared in consultation with your C.V.C. instructor. It should be typed, single spaced, with margins of one inch on each side and top and bottom, to facilitate Xeroxing with a minimum of pages; (usually 2-4 pages) and turned in not later than one week before Pre-Registration for your third semester. Your advisor will then arrange for Xeroxing three copies -- one for the Field Education Office; one for your Area A - B - C advisor and one for your Area D advisor -- and then return the original to you.

IV. Uses:

The statement will/may be used for guidance in a variety of ways, largely of the student's own choosing, with the following as some of the most likely areas of use: selection of an Area/discipline(s) for your major; guidance for yourself and the Field Education Office for placement in an internship or other form of field education; developing your total plan of studies, with the selection and sequence of courses, etc., so that your curriculum will be formed to foster the personal/professional growth you desire; helping to form the learning covenant for each semester in field education; as the/an early chapter in a life-long personal/professional growth schedule.

Rome - Political Structures
legal Structures

410 AD Fall of Rome
Aleric - Goth.

No one to shape culture - "Dark Ages" - rise of
feudalism. Problems too large. No law etc.

Church survived - not dependent on political
structure at Rome. Held soc. together.

Constantine
30 others

305 free heir to H.R.E.

Rejected Roman gods & became "Christian".
Church base of society.

Greek & Roman
filtered through
church

+

Hebrew writers
+ Scripture of
O.T.

=

400 B.C. Last books Ezra, Neh., Chronicles
Canon complete

Sects / Parties of Judaism

[OT]

Pharisees - ~~Orthodoxy~~ Orthodoxy.

Sadducees - legalists.

Zealots - Nationalists

"Liberation
Theology"

Herodians - Monarchists

^{D.S.S.}

Essenes - Messianistic Group.

+ Christian Church (Outgrowth of all of these)

70 A.D. - Zealots led revolt. Fall of Jerusalem.

See: Acts 18:12

Christians moved to Pella. Romans returned.
(as modern Judaism)

Christian church & pharisees survived.

Women

Prostitutes

Housewives

He's a real ecumenist!

B'nai Brith - Hillel - not anti-Christian -

Historical Theology - Years 100 A.D. - 410 A.D.

Doctrinal - God who acts in History.

Spiritual conviction vs. political considerations

Dorothy Sayers - Cred + Chaos.

Docetism - (Root of Xian Scientist)

Arianism - (Jehovah's Witnesses)

Montanism - (fragment of ^{Extremes of} charismatic movement, need for further revelation)

Gnosticism - Evil in world exorcised by knowledge / spirit / mind
(Gnosis - Knowledge) "If I know myself, I will be saved."

By Augustine - basic questions discussed & many worked through by time of Augustine.

Rev. 95 A.D. - what happened to church between then & now.

Culture - Attempts to control (shape) environment.

Philosophy - Asking important questions? "Wisdom questions":
Meaning of reality.

Logic - Training to think in certain patterns

Art

Science

**BOSTON UNIVERSITY SCHOOL OF THEOLOGY-- M.Div.
Plan of Studies/Cumulative Record**

Name _____ Starting Date _____

Area D Advisor _____ Area A-B-C Advisor _____

I. THE FOUNDATIONS

Sem. Year Cr. Grade

A. Common Elements

- | | | | | | |
|---|------------------------|-------|-------|-------|-------|
| 1. TO 721 Introduction to Old Testament | (or ^{TO} 814) | _____ | _____ | _____ | _____ |
| 2. TN 721 Introduction to New Testament | (or ^{TO} 818) | _____ | _____ | _____ | _____ |
| 3. TH 825 _____ TH 826 _____ TH 827 _____ | | _____ | _____ | _____ | _____ |
| TH 830 _____ TH 832 _____ TM 825 _____ | | _____ | _____ | _____ | _____ |
| 4. TT 701 Introduction to Philosophy and Theology | (or _____) | _____ | _____ | _____ | _____ |
| 5. TS 701 Society, Religion & Ethics | (or _____) | _____ | _____ | _____ | _____ |
| 6. TY 702 Personality, Culture, Re. Dev. | (or ^{TY} 748) | _____ | _____ | _____ | _____ |

B. Theology Requirement (choose one)

- | | | | | |
|---|-------|-------|-------|-------|
| 1. TH 829 History of Christian Doctrine | _____ | _____ | _____ | _____ |
| 2. TT 803 Systematic Theology | _____ | _____ | _____ | _____ |

C. Christian Vocation in the Church

- | | | | | |
|-----------|-------|-------|-------|-------|
| 1. TC 703 | _____ | _____ | _____ | _____ |
| 2. TC 704 | _____ | _____ | _____ | _____ |

D. Preaching Competency (_____) _____

II. THE INTEGRATIVE MAJOR

A. Part One

(Area Concentration: min 2 courses in min of 2 discip. of Area 6 course min) (Discipline Concentration: Biblical Studies, 6 course minimum; Others 4 course) (Inter-Area Concentration: 6 course minimum, with theme, 2 courses per discipline)

_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

B. Part Two (both 1 & 2 are required)

1. Field Education (minimum of 8 credits in approved setting)

- | | | | |
|--------|-------|-------|-------|
| TC 801 | _____ | _____ | _____ |
| TC 802 | _____ | _____ | _____ |
| TC 803 | _____ | _____ | _____ |
| TC 804 | _____ | _____ | _____ |

2. Theory and Practice of Ministry (minimum of 8 credits in a minimum of four ministering competencies)

TC 807 Advanc. + Mission

TC 809 Proclamation

_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

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III. THE ELECTIVES

A. Distribution Electives

(3 full courses from disciplines outside one's major.)

1. Discipline Concentration

Biblical Studies

TH _____ or TM _____

TT _____ or TSb _____

TE _____ or TY _____ or TSc _____

Church History

TO _____ or TN _____

TT _____ or TSb _____

TE _____ or TY _____ or TSc _____

Philosophy, Theology, or Ethics

TO _____ or TN _____

TH _____ or TM _____

TE _____ or TY _____ or TSc _____

Religion and Education, or Pastoral Psychology

TO _____ or TN _____

TH _____ or TM _____

TT _____ or TSb _____

2. Area Concentration

Area A

TT _____

TSb _____

TE _____ or TY _____ or TSc _____

Area B

TO _____ or TN _____

TH _____ or TM _____

TE _____ or TY _____ or TSc _____

Area C

TO _____ or TN _____

TH _____ or TM _____

TT _____ or TS _____

3. Inter-Area Concentration (to be selected with/approved by Advisor and registrar)

B. Free Electives (UMC Students, should they take TH 821 or TC 723 will include them here)

IV. COMPLETION REQUIREMENT (to be selected with/approved by Advisor)

A. Comprehensive Exam Passed on Date _____ By _____

B. Academic Thesis Title _____

C. Project Report Title _____ Passed By _____

III. THE ELECTIVES

A. Distribution Electives
 (3 full courses from disciplines outside one's major.)
 1. Discipline Concentration

Religious Studies

TH	_____	or	TN	_____
TR	_____	or	TSP	_____
TE	_____	or	TY	_____
	_____	or	TSC	_____
Church History	_____			
TO	_____	or	TN	_____
TT	_____	or	TSP	_____
TE	_____	or	TY	_____
	_____	or	TSC	_____
Philosophy, Theology, or Ethics	_____			
TO	_____	or	TN	_____
TN	_____	or	TN	_____
TE	_____	or	TY	_____
	_____	or	TSC	_____
Religion and Education, or Pastoral Psychology	_____			
TO	_____	or	TN	_____
TN	_____	or	TN	_____
TT	_____	or	TSP	_____

2. Area Concentration

Area A

TY	_____			
TSP	_____			
TE	_____	or	TY	_____
	_____	or	TSC	_____
Area B	_____			
TO	_____	or	TN	_____
TN	_____	or	TN	_____
TE	_____	or	TY	_____
	_____	or	TSC	_____
Area C	_____			
TO	_____	or	TN	_____
TN	_____	or	TN	_____
TE	_____	or	TY	_____

3. Inter-Area Concentration (to be selected with approval by Advisor and Registrar)

_____	_____
_____	_____

B. Free Electives (SAC Students should refer to SAC of the YEA will include them here)

_____	_____
_____	_____
_____	_____
_____	_____

IV. COMPLETION REQUIREMENT (to be selected with approval by Advisor)

A. Comprehensive Exam Passed on Date _____ By _____

B. Academic Thesis Title _____

C. Project Report Title _____ Passed By _____

EARLY CHURCH HISTORY

Boston Center For
Christian studies,
Park Street Church
Boston, MA

G. Lloyd Carr, Ph.D.
Professor of Biblical &
Theological studies
Gordon College,
Wenham, MA.

Our work together over the next nine weeks will focus on some of the major problems and theological issues which the early church had to face. We will use as a text the collection from the Apostolic Fathers called EARLY CHRISTIAN WRITINGS edited by M. Staniforth, and published by Penguin. The page references are to that book.

Session	Date	Topic	Reading
1	Sent. 22	Christian Beginnings: Definitions and Structures.	
2	29	The Theology of Martyrdom	Ignatius: "Magenesians", "Romans", & "Mart. of Polycarp" PCW Pn. 85-92, 101-108, 151-160
3	Oct. 6	The Question of Canon and the function of Scripture authority in Early Church.	Barnabas PCW 187=222
4	13	Christology: "Jesus is not God"	Diognetes PCW 169-186
5	20	Christology: "Christ is not man"	Ignatius: "Trallians" PCW 93-100
6	27	Sacraments and the Nature of Grace.	Clement of Rome, PCW 15=60
7	Nov. 3	Baptism and the Eucharist	Didache PCW 223-236
8	10	The Rise of the Papacy growth of authority.	Ignatius: "To Polycarp", "Ephesians", "Smyrna", and Polycarp; "Philadelphians" PCW 125-132; 73-84; 117- 124; 133-150
9	17	The Triumph of Augustinianism in the West	



THEE PAPER

December 2, 1981

Vol. 2 No. 9

Deborah E. Jeter, Editor



Boston University
SCHOOL OF THEOLOGY

745 Commonwealth Avenue, BOSTON, MASSACHUSETTS 02215

UNITED CHURCH COALITION FOR LESBIAN/GAY CONCERNS

A get-acquainted gathering and organizational meeting of the United Church Coalition for Lesbian/Gay Concerns in the Massachusetts Conference of the United Church of Christ will be held on Wednesday, Dec. 9 at 7pm. The meeting will take place in the Gordon Library at Old South Church, 645 Boylston St., Boston.

Rev. Bill Johnson, Ed.D., a UCCL/GC National Coordinator will be present to share information about UCCL/GC's current activities and plans for the future.

Founded in 1972, the United Church Coalition for Lesbian/Gay Concerns provides a ministry of pastoral care, education and advocacy within the United Church of Christ. Networks of UCC/GC members in each Conference of the UCC are being developed to enable more effective person to person ministry throughout the denomination. UCC/GC is comprised of heterosexual, bisexual, lesbian and gay members of the United Church of Christ and is committed to respecting and defending the individual rights of self-definition.

UCCL/GC
401 West 24th St. #5
New York, NY 10011
212/255-4142

LYNN FIRE VICTIMS

As most of you know, there was a disastrous fire in Lynn, Mass. last Saturday. Many elderly and poor persons have been displaced by the fire. Some 500 persons are left homeless in the wake of the conflagration. The Red Cross and the Salvation Army were called in to aid in the emergency care and resettlement of these persons. To date the outpouring of food and clothing from citizens throughout the area has been phenomenal. However, at this point, the agencies are in debt \$75,000 due to the fire.

There will an appeal to the churches in the area to help. I would like to ask for your help in this effort. If there is any money that you can give, please send it to:

The Greater Lynn Chapter
of the Red Cross
73 N. Common St.
Lynn, Mass. 01902

Or put donations marked Lynn Fire in my box #155 and I will deliver them to the Red Cross. Thank you for your support and caring.

In the love of Christ,

Mark Fowler

advent 1981

Chapel Comments

Chapel services for December

Boston University School of Theology

O Root of Jesse,
you stand as a sign of the people;
before you rulers do not open their mouths;
to you the nations shall pray:
Come and deliver us, do not delay.

Leadership and special music for these services:

advent I

Prof. Linda Clark, preaching; Fred. Hutchinson, liturgist;
Donald Funk, organist.
Prelude - Fantasy on "O Come . . ." by Robert Lau
Postlude - "A Prophecy" by Daniel Pinkham

advent II

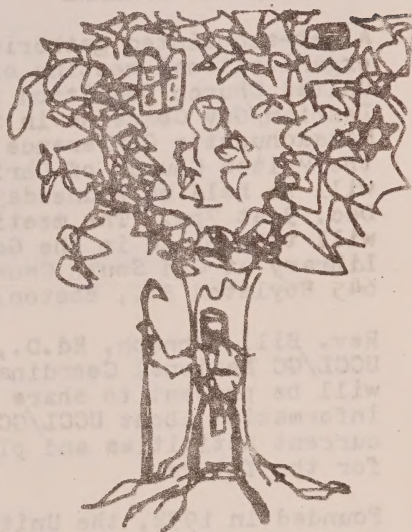
Prof. John Ward, preaching;
Linda Clark, organist.
Prelude - "Come, Savior of the Nations" by J. S. Bach
Postlude - "Come, Savior of the Nations" by J. S. Bach
(Organo Pleno)
Seminary Singers - "Lord, let me know mine end" by Maurice Greene

advent III

Prof. Susan Thistlethwaite, preaching; Constance Arthur, liturgist;
Paula Hart-McRae, organist.
Prelude - "Contrapunctus" by Andrew Kazdin
Lynn Euzenas, trumpet
Linda Hanson, French horn
Postlude - *Plein jeu* by Jacques Boyvin

advent IV

Prof. Horace Allen, preaching; Mary Lou Greenwood, liturgist;
Linda Clark, organist.
Prelude - "You have filled the hungry with good
things and have sent the rich away
empty" by Marcel Dupre
Postlude - "You remembering your mercy,
have helped your people Israel.
As you promised Abraham and Sarah:
mercy to their children forever." by Marcel Dupre
Seminary Singers - "A Spotless Rose" by H. Howells
Gary Marks, tenor



The Jesse Tree

Based on Isaiah 11:1

"There shall come forth a shoot from the stump of Jesse"

The illustration of the Jesse Tree
is from *Advent To Pentecost*, by
P.B. Buckland, illustrator- Kerry
Dexter: 1979, Morehouse-Barlow Co.

Advent 1 -Tuesday, December 1
Advent 2 -Thursday, December 3
Advent 3 -Tuesday, December 8
Advent 4 -Thursday, December 10

++***+***+***+***+***+***+***+***

All are invited to the University
Service of Lessons and Carols in
Marsh Chapel on the

PLOUGHSHARES

Steve Harvester
Peace Intern 1981-82

Readers who are male and white and middle-class may be aware of the problem of solidarity with the oppressed. It is difficult to do liberation theology when all the categories defining self are labeled "oppressor" by one struggling group or another.

The easiest response in this situation is to accept the assigned role. Oppressive society is always waiting to reward its kept theologians with honor, wealth, and tenure. The problem is more complex when one cannot accept being the oppressor, even with all the rewards attached to that role.

The greatest problem is empathy. Sympathy is easy, and generally scorned. The comfortable white male liberal who appears at rallies and sends money when asked is not a figure admired even by those forced by circumstance to accept his "generosity." How does one--how do I--become one with the people my group is oppressing?

My own sense of empathy was deepened considerably at the chapel service on Thursday, November 19. I do not expect empathy from others as I describe what happened there. I hope a sensitivity to the existence of another oppressed minority might begin to develop.

I am speaking of pacifists. Not nuclear pacifists, who oppose the destruction of humankind but not necessarily the destruction of humans. Not personalist pacifists, who would never kill in self-defense but defend the right of governments to kill millions in political self-defense. I mean straight, unqualified pacifists: people who believe that killing is wrong. Always.

PLOUGHSHARES (CONT.)

I cannot argue the pacifist position in a couple of columns. I can argue for some sensitivity. Try to empathize. Imagine you are a pacifist, and are attending chapel on November 19. You would witness these things:

1) A Prayer that is not a prayer but a statement that God is on the side of the poor. I know that--I'd like to pray about it.

2) A Litany of Confession and Assurance that includes no assurance. I know I am in sin--who is there to move me through forgiveness to repentance?

3) A Homily with no references to the Scripture, nor to Jesus Christ. The homily is in fact a talk by a Guatemalan Catholic priest, who after 21 years of service, has decided that the gospel of peace is irrelevant in Guatemala and that the Church should help the poor arm themselves for civil war.

4) Remember, you are a pacifist. The homily disturbs you deeply. You know that Jesus, the Lamb of God, told us never to kill, but to love as he loved--in suffering and death if necessary. But for you this is theory: for the priest and his people the choice is real. Self-doubt, inner accusations of hypocrisy well up inside you. How dare you tell others to die for love when you have never been tested yourself? You are tremendously grateful for the "Time of Silence" on the program: time to confess, time to renew faith.

5) The silence is a few seconds old when a faculty person states that she is "uncomfortable with silence" and demands immediate action. The chapel service becomes a business meeting. A hat is passed. Letters are to be

PLOUGHSHARES (CONT.)

written. The hat is coming toward you. What do you do?

Nobody has said what this money is for. Will it be used to keep arms out of Guatemala--or to smuggle arms in? Are the letters to be written on behalf of the peasants, or in support of their revolution? Feeling totally alone, you do not stand to ask these questions. Feeling ashamed and guilty, (for yourself? for the others?) you neither leave nor give money. You just pass the hat.

And with the hat, your sense of community with the people around you passes by as well. Your friends are hell-bent on holy war.. You and they are worshipping gods so alien to one another that common worship is impossible. You leave alone.

Perhaps for the first time, I truly know what it is like to be black in an all-white congregation that stares at you if you clap your hands or respond to the sermon. I know what it is like to be female in a service directed by men towards an all-male Trinity. Alienation. Fury. Despair.

It's not me they're insulting (you, the oppressed, cry out). It is God, blasphemed. A God who is not black, and female, and gay, and poor, is no God but an idol for the white, the male, and the straight.

And a God who hates his enemies, who works God's will by killing God's own children, is an abomination. For God's sake, not for mine: make yourself aware of pacifism as you would of feminism, or racism. Until you do your community is broken, and your God is too small.

OPEN HOUSE

The STH community is invited to drop in at my studio apartment for an Open House on Sunday, Dec. 6th from 2pm to 9pm. The address is 31 St. Luke's Road, Apt. 17, Allston, (1 block past the intersection of Brighton & Commonwealth Avenues.) Refreshments will be served. Please bring hymnals or carol books. RSVP.

Jane Dibden
STH Box 40
782-8680

THE MILLIONAIRESS

The Hartman Theatre Company at Boston University is presenting THE MILLIONAIRESS by George Bernard Shaw on Nov. 25-Dec. 6. Student discount tickets are available at the box office: Boston University Theatre, 262 Huntington Ave., Boston or may be charged by phone: 266-3913.

THANK YOU * THANK YOU * THANK YOU

A note of thanks to all who helped to pay my expenses to the Women administrators and faculty of United Methodist Seminaries meeting in Pittsburgh last week. Carole Bohn and I will give a report on the meeting and the goals of the organization in the next few weeks. Look for an announcement of such.

Cordially,

Linda Clark

In view of the need for healing and reconciliation in the School of Theology, the Coalition for Constructive Change is setting aside a time each day until Dec. 16 for prayer and reflection. All are welcome to come together for a time of silence in the Muelder Prayer Chapel between 12-12:30, Mon. through Friday.

"Continue steadfastly in prayer, being watchful in it with thanksgiving; and pray for us also, that God may open us a door for the word, to declare the mystery of Christ..."

Collosians 4:2-3

The
Boston University
School of Theology
Cordially
Invites
You
To

A Reception For

Dr. Horace Allen

Dr. Linda Cl

Dr. J. Robert Nelson

Dr. Harry Ol

In Recognition of
The Publication of Their Recent Boo

To Be Held In
Oxnam Lounge
Friday, Decemeber 4, 1981
3:00-5:00 P.M.

"CHICAGO '81"

R.S.V.P. x3050

"Chicago '81: A Critical Moment in Black America", a national conference for black evangelical Christians, is scheduled for December 27-31. Campus Crusade for Christ is coordinating the event.

Speakers for the event include Rev. E. V. Hill of Los Angeles, Crawford Loritts of Atlanta, the national coordinator of Campus Crusade's Here's Life-Inner City ministry; Haman Cross, of Detroit's Afro-American Mission; Willie Richardson, founder and pastor of Christian Stronghold Baptist Church in Philadelphia; and Dr. Bill Bright, president and founder of Campus Crusade.

Information about registration and costs will be posted on the Community Life bulletin board or may be obtained from:

Jim Lowe
(714) 886-5224
Extension 3335

POCKETS

Those concerned for the spiritual formation of children ages 6 to 12 have a new magazine available named POCKETS.

Produced monthly by the Upper Room, it is designed for children themselves to read and use.

See Norm Thomas, Room 325, for display materials. Charter subs are \$8.00. Write to Pockets, P.O. Box 189, Nashville, TN 37

The paper which obtains a reputation for publishing authentic news and only that which is fit to print... will steadily increase its influence.

Andrew Carnegie

BUGET REQUESTS OF BUTSA

If your group received or wishes to receive funds from BUTSA you must submit to the council a statement of purpose and the reasons you feel your group should receive funds. Along with this statement a tentative buget for those funds requested is required. Please keep in mind that BUTSA is working with a limited amount of money so keep your requests within a believable limit. Just because you submit a request do not assume that you will receive funds. We wish we could fund all requests but that is not possible. The council will decide which requests to grant in full and which to reduce and which to reject. We need this information as soon as possible. The deadline will be 5:00pm Wednesday December 9, 1981. Submit them to BUTSA STN Box 68. Thank you.

ANNUAL CONFERENCE VISITS

Wyoming Annual Conference
Hugh Miller
Tuesday, Dec. 8
all Day

Troy Annual Conference
Richard Welkley, David Giles
Thursday, Dec. 10
2-4pm

Contact Ruthlyn Palmer in the
Field Ed Office (311) for an
appointment.

Nothing can be hostile to religion
which is agreeable to justice.

Matthew Henry

NEW BOOKS ON PACIFISM AVAILABLE

Steve Harvester

I have ordered a sizeable number of books on peace issues for our library. Some of these are arrived now. I list them along with some others which I consider to be the best in this field:

Durland, William, No King but Caesar?

Ferguson, John, The Politics of Love: The New Testament and Nonviolent Revolution.*

Douglass, Jim, The Nonviolent Cross.

Merton, Thomas, ed., Gandhi on Nonviolence.

Hallie, Philip, Lest Innocent Blood be Shed.

Jordan, Clarence, The Sermon on the Mount.*

Hornus, It is Not Lawful for Me to Fight.

Ellul, Jacques, Violence.

Kaufman, Donald, What Belongs to Caesar?

Lind, Millard, Yahweh is a Warrior.

Rockman, Jane, Peace in Search of Makers.

Yoder, John, The Original Revolution.*

Zahn, Gordon, ed., Thomas Merton on Peace.

* Best one-volume introductions to the theology of pacifism.

Minutes for meeting of BUTSA Council
December 1, 1981 6 p.m.

Moved to publish minutes of BUTSA meetings in Thee Paper as soon as possible after meetings--as unapproved minutes.

Moved to send a memo to Art Richardson that we have received his memo re: contribution to the school, and will post it.

Moved to affirm the letter of 11-19-81 to Deans and Presidents of United Methodist Seminaries objecting to the way in which the Administration handled funding of representatives to the meeting in Pittsburg of Women administrators and faculty of United Methodist Seminaries.

Moved that Tim Overton represent BUTSA council to Traci West regarding her letter of November 16, 1981, concerning support from BUTSA council.

Moved to table discussion of Notes on Faculty Response to the BUTSA Report--Retreat Sept. 1981

Moved to adopt Martin Yabroff's racism project as outlined in his Peace With Justice Project recommendation. We will send a representative to Marty for further participation in the project.

Moved that Robert Phillips write a letter to the Dean requesting a statement of policy regarding student appointment to and vacancies on STH committees.

Reviewed BUTSA budget and noted deadline of December 9 for budget proposals. Our tentative operating total is about \$2590. Much of this will go for Thee Paper and Standing Committees.

Moved to form a subcommittee of Jennifer Kerby and Ginger Webb to formulate an agenda and a time frame for dealing with the question of community life, presented to BUTSA council at its next meeting for consideration over the holidays.

Moved to appoint Jennifer Kerby to write a memo to faculty for their next meeting.

BUTSA (CONT.)

It was noted that Red Cross and Salvation Army are in need of \$75,000 for relief of the Lynn fire victims. Donations may be made thru Mark Fowler, box 155.

Next meeting: Thursday, Dec. 17, 6 p.m.

Next Agenda:

1. Community life
2. Procedure of meetings
3. Budget
4. Discussion of meeting time between semesters
5. BUTSA community forum
6. New Business

DEFENSE FUND

The Boston-Cambridge Ministry in Higher Education has established a fund to pay legal fees in Nanci Richardson's Employment Discrimination/Civil Rights Violation Suit against the Trustees of Boston University and the Dean of the School of Theology. Contributions towards legal fees may be made payable to:

B-CMHE
Box 1-A
Marsh Chapel
735 Commonwealth Ave.
Boston, Mass. 02215

PEACE WITH JUSTICE FORUM

"Excuse Me, America"--a film with Dom Helder Camara, Mother Teresa, Dorothy Day, and Cesar Chavez.
(Highly recommended for those burdened with December deadline)

Wednesday, December 2 (Today)
5:00-6:30pm
Hartman Lounge

HEAD COLD

Dripping nostrils out of control
Someone get a plumber!
No, antihistamine is what he needs
for 'tis the season of the head cold.

If scarf-wrapped people on the
street you see
While the temperature threatens 60
Then rest assured you can be
'Tis the season of the head cold.

Red noses, cold feet
Hot chests, aching backs
ears that won't hear
Raw membranes in the face of a sneeze attack
(I sound like a duck I fear)
How can all this be true?!
That a tiny little virus
Should cause a great disturbance to
Turn my nose red
My back so blue
After all, I am a member of humanity!!

Well, the whippits don't
care who or what you are
Be they what they may
Live beings like you and me
or giant strands of DNA

You house them well, oh chosen race
and there's nothing you can do.
So sit back and live with your cold
and be happy that you don't have the FLU!

Gene Ruffin

OH FOR A MUSE!

with apologies to EAP

One cold night in bleak December,
as I watched a fading ember
Throw its ghost above the ashes
where the flame had once roared red,
While I nodded, nearly napping,
some sensation came a tapping,
Twas my conscience gently rapping,
rapping in my sleepy head.
Go away! I can't be bothered.
Then I sighed at what I'd said.
How I wish I were in bed!

Then I dragged me up the staircase.
On my desk I found a bare place.
Sitting down, I took some paper,
then my stomach turned to lead.
All the days that I'd spent dreaming,
all the minutes I'd spent scheming
Plotting ways to rid myself
of this object of my utmost dread
Proved a waste of time and effort.
Now the fear within me spread.
Oh, to be asleep, instead!

Presently, my soul grew stronger.
Hesitating then no longer
I set out to write the most
tremendous paper ever read...
Tho' I tried 'till morning's hour,
there was no "brainstorm" of power
(Like the remnant fire ember,
I could only "glow" instead)
This will have to do, I muttered,
mopping up the blood I'd bled.
At least I'm free to go to bed!

Joanne Brown

All resident poets and artists in the School of Theology are invited to submit their poems or drawings for publication in **THEE PAPER**. Originals will be returned.

The Editor

GOOD CHRISTMAS GIFTS

Wondering what to give your supervising Pastor for Christmas? There are copies of three wonderful books available in the Anna Howard Shaw Center. They are:

Your Daughters Shall Prophesy
by The Cornwall Collective

Sisters and Brothers, Sing!
by the Neuffer-Emswilers

Image-Breaking, Image-Building
by Linda Clark, Marion Ronan
and Eleanor Walker

Please feel free to stop by the Shaw Center and purchase any of these books.

INVITATION

The BUSTh Women's Collective invites the entire community to see the film FUNDI which will be shown,

Wednesday, Dec. 9, 1981
at 5:30 PM
place to be announced

Further details will be put in people's mail boxes later this week. It's a great film (and it's free). Hope you can be there.

THE LAST TEA
(OF THE SEMESTER)

TUESDAY, DEC. 8

FACULTY LOUNGE

3:30pm

Internship Available: Woodland Park

Presbyterian Church, Seattle Washington is actively seeking one or two persons currently preparing for ordained ministry to serve and learn in a collegial, personally supportive, stimulating ministry in one of North America's most beautiful cities. For details and information contact Field Ed Office.

Internship Available: Blair Academy

Blairstown, New Jersey is seeking one person to serve in their Religious Studies Internship for the 1982-83 academic year. For details see Ruthlyn in the Field Education Office.

TTTTTTTTT
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TOKEN

A NEW
STH/THEE PAPER
CHRISTMAS TRADITION

The final fall semester edition of THEE PAPER will be published on Dec. 16. It will be a special edition which will include Christmas greetings and the opportunity to share in a unique Christmas ministry. I hope to begin a new STH/THEE PAPER Christmas tradition with this project.

If you would like to send a holiday message to an individual or a group in the School of Theology, please print it legibly in the space below. Please keep your message brief (20 words or so). Donations for this service will be sent to the Greater Lynn Chapter of the Red Cross to aid victims of the recent fire.

Please use CHECKS ONLY to make donations. CASH WILL NOT BE ACCEPTED IN THIS PROJECT. Please make all checks payable to THE GREATER LYNN RED CROSS. Return your Christmas message and check to my box (51) by FRIDAY, DECEMBER 11. Your Christmas greeting will appear in THEE PAPER and your check will be delivered to the Red Cross in Lynn.

Thank you,

Deborah E. Jeter, Editor

Please complete this form and return it with your check (payable to the Greater Lynn Red Cross) by Friday, December 11. (Box 51)

TO: _____

FROM: _____ ☐ Print my name ☐ Do not print my name

STH Box _____ PHONE NUMBER _____ (Just in case I can't read your message!)

THE MESSAGE: _____

COMMENTS. ...

To the STH Community

That theology must be grounded in experience has become increasingly clear to me. For example, cries for affirmative action and inclusiveness must be accompanied by action.

Yet it was a crowd of predominantly black folks that worshipped God through song in the Martin Luther King Workshop choir under the direction of Rev. Donald Vails on Saturday, November 14. Rev. Vails emphasized the growing tendency of gospel music to transcend racial boundaries.

People are extremely busy! Priorities are imperative. Guilt is a dubious motive at best. Please consider your stated priorities and your actual support of them. Does affirmative action include only women? When does verbal support become lip service? Are we, the white students, exhibiting exclusive behavior unwittingly? Granted, attendance at the Martin Luther King programs may be symbolic. Yet where is the church without symbols?

In peace,

Enid Watson

Dr. Richard Nesmith, Dean
Boston University School of Theology
745 Commonwealth Avenue
Boston, MA 02215

December 1, 1981

Dear Dean Nesmith:

I respectfully decline my nomination to the Doctor of Ministry Committee.

I was asked by BUTSA to serve on the Curriculum Committee. The reason for that was that my year away from the STH might give me some insight into what might be helpful for students to learn during their education here to better prepare them/us for careers in ministry. That, along with my ongoing concern for the STH, was the major qualification I would have brought with me to the position on the Committee.

The BUTSA representative mentioned that the list of recommendations submitted for your approval would be appointed as recommended, as the basic groundwork and research had been accomplished by BUTSA to that end. I am disappointed that you have used the names on the BUTSA recommendation list at your discretion and not as it was intended. I am also disappointed that I will not be given this chance to serve the STH.

Respectfully submitted,

Beverly Prestwood-Taylor
Beverly Prestwood-Taylor

TO THE STH COMMUNITY:

I don't have time to be a victim of injustice, and afterall--who cares?

I applied to be on the Affirmative Action Committee through BUTSA, and the Dean decided that I should be on Academic Policies and Programs Committee. I believe that I should have the right to be on the committee which I express a desire to serve on and that the BUTSA selection process should be supported by the Dean except under unusual circumstances. When the Dean believes an appointment is inappropriate, I think that some explanation is in order, both to the individual nominated and to BUTSA (the nominating agency).

We need a policy for nominating students to committees that is consistently adhered to by the administration and by BUTSA, and that respects students who apply by not treating them like ping pong balls.

I don't have the slightest expectation that you care about any of this. Forgive the apparent cynicism, but in the three months I've been here, I have heard infinitely more talk about being a caring, supportive, collegial community than I've seen demonstrated. This experience merely verifies my suspicion that there is some kind of game being played here.....

Traci West

Richard Nesmith
Dean
B.U. School of Theology
745 Commonwealth
Boston, Mass.

18 November 1981

Dear Dean Nesmith:

After our conversation on November 5, I thought that your efforts to rectify some of the concerns that I raised would begin promptly. Two weeks later, conversations with the students who were moved from the committee slots that they had chosen and the BUTSA Council recommended them for indicate that no response has come from your office. In addition, on two occasions, I have been told that minutes of the faculty meeting where the exact membership constraints of the Curriculum Task Force was decided would be forwarded to me. Yet again there has been no response from your office or Dr. Simon Parker's office. In your letter of September 21, you stated your resolve to improve Administrative/Student relationships. Unfortunately, the continuing failure to refer and respond to student requests for information does not lend to the building of trust so crucial to fortuitous interplay between students and administration.

I am still troubled about your decision to remove me from the Affirmative Action Committee. Was this decision as well as the other movements of students from faculty committees based on your personal analysis of the persons recommended or were they a group decision of the STH Executive Cabinet? If the latter option is true, could there be some written description of the criteria used for the selection process of students to faculty committees? An outgrowth of the discussion at this year STH's retreat was the request for an organizational flow chart of STH administration. Is this flow chart forthcoming?

Finally, I would like to repeat my statement to you urging that Traci West be appointed to serve on the Affirmative Action and Beverly Prestwood Taylor be appointed to serve on the Curriculum Task Force. Although I am no longer on the BUTSA Council, nevertheless, I remain concerned about the state of affairs at STH. The importance of consultation and appropriate response to student inquiries is very important at this junction. To expect that these inquiries and requests will come from the "approved" student organization is to expect and base policy on the highly improbable.

With a continuing interest to keep in dialogue, I remain,

Truly yours,

Willard Rose

Samuel on King

"This will be the manner of a King over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and they shall run before his chariots. And he will appoint him captains over 1,000, & captains over 50; and he will set them to ear his ground & to reap his harvest, & to make his instruments of war, & instruments of his chariots. And he will take your daughters to be confectioners, & to be cooks & to be bakers. And he will take your fields, & your vineyards, and your oliveyards, even the best of them & give them to his servants & he will take a 10th of your seed & of your vineyard & give to his officers, & to his servants. And he will take your menservants & your maidservants, and your goodliest young men, & your asses, & put them to his work. He will take the 10th of your sheep: & ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

Summary on Kings

This is the summary of a thing
our year. We will take your own
and appoint them for himself, for
in essence, and to be the
and the other two higher the
basis. And the other appoint
him captain over 1,000, & captain
our 20; and he will not then
to see his person & to keep his
person, & to make his instrument
of war, & to the appointment of the other
And he will take your suggestion to
be professional, & to be careful
& to be better. And he will
take your field, & your surroundings
and your surroundings, even the
less of them & give them to his
less of them & he will take a lot
of your need & of your surroundings
& go to his office, & to his
person. And he will take your
instruments & your surroundings, and
your goods & your person, & your
person & put them to his work. He will
take the lot of your ship, & of place in
his person. And of this can not in that
day because of your thing which you show
the other. And of this can not in that

Prasanna The king is the link between the gods & men, & the representative of both. He is the god's indispensable instrument, through whom human society enjoys the benefits of victory. What happens to the king symbolizes what has happened to the god... Through his good relationship with the gods, a relationship which is strengthened & made effective by means of the cult, the king is able to convey the blessings of nature, good crops, abundance, peace, & so on. He is the channel through whom the blessing is conveyed. He does not create.

blessing, but he prays to the gods to give it; & he imparts it by being the man after the gods' own heart, who in the cult establishes a mystical union between gods & men. (He Thai Cometh, p. 45)

Summary on this

The link is the link between the gods &

man, & the representative of god. It is

the god's representative instrument, &

through whom human society enjoys the

benefit of nature. When things happen to

the god's representative, it is the god's

relationship to the world, a relationship

which is strengthened & made effective

by means of the world. The link is also

to convey the benefits of nature, good

large, abundant, peace, & so on. The

is the channel through which the blessings

flow from the gods to the world.

Summary, the link is the link between the gods to

man, & the representative of god. It is

the god's representative instrument, &

through whom human society enjoys the

benefit of nature. When things happen to

the god's representative, it is the god's

Saul simple household, court + body guard, reminiscent of an ancient chieftain rather than oriental king. The position of the tribal chief or sheikh depended primarily on his personal qualities, his ability to lead, advise + help, + to settle disputes within the tribe or between tribes + clans. Judges were able to rally the clans tribes to beat off the enemy, to save their people. ^{noticing} He is first among equals.

Israelite monarchy is a fusion of traditions of old chieftainship + laws, customs + ideas of Canaanite Kingship... Saul represents a conscious attempt to create a national kingship embracing all the tribe + he probably had the Israelite 10 tribes... But in Israel the tension between traditions of chieftainship's

no of the timber chip or shavings

and kingship, + in general, the hostility
of the 'desert ideals' to the monarchy
were always present. This is evident
in the opposition ~~to the~~ between the
old standard of justice + despotic
mišpat of the new monarchy... The
opposition is seen in the theory
that Jahweh alone should be King
in Israel, + in the clear awareness
that kingship was a Canaanite
innovation.

[Redacted]

[Redacted]

[Redacted]

Israel before

Israel was a

Primitive people as comp. to neighbors,
Social customs, polit. instit., material &
spiritual culture were steep at the level
of simple, semi-nomadic life. (See
Bright or Hayes). Canaan was more
advanced. It was a new & alien
idea to have a King. 1 Sam. VIII: 11-17,
X: 25 & 8.

[Redacted]

[Redacted]

[Redacted]

[Redacted]

Saul never aspired to be king. He
had no ambitions. He was the son of
a mule trader, seeking lost mules
when ~~turned~~ he goes to Samuel.
He comes away anointed to be king.
Saul tells him.

David needs is possessed as Saul is by his anointing. Warriorship is his divine blessing not his divine ^{obsession} curse.

Saul, in a state of obsession, may go out & win battles, but cannot possibly found & maintain a kingdom. He is a war hero who was chosen to lead & was wrecked by being chosen.

Saul does not truly understand his possession. As king, he is tempted by worldly power — he is disobedient to the ban on Amalek. He collects booty, the "best of the sheep, oxen, fathings and the lambs, and all that was good, & would not utterly destroy them: but everything that was vile & refuse, that they destroyed utterly. (1 Sam xV; 9) He became king in a way that lost its relation to God. Only the person who has been disobedient understands the need to be obedient to an extreme & absurd degree. For most writers, guilt is at the root of Saul's destruction. Here there is an issue. What exactly were the powers of the king? Could he defy Yahweh & live? Need he be obedient

Saul was a good king viz.
I Sam'l 12:1-4. He fought long
& well for the people.

His conflict with Samuel, how-
ever, arose out of his pre-empting
Samuel's task as religious leader
of the people. Saul has seen for
Samuel, who is late in arriving
and performs the sacrifice before
battle ⁵ Samuel.

~~Saul has done foolishly - but
Samuel now withdraws the
power of Yahweh from Saul.~~

Saul seems unable to ~~test~~
carry out his vows to God in
entirety. He cannot, for example,
~~put Jonathan to death~~ ^{curse Jonathan} for eating
honey when he has ~~put a curse~~ ^{made a vow}
^{for} upon the people not to eat until
the Philistines are beaten.

In the same way, when he has
placed a ban upon the Amalekites &
King Agag and does not insist that
the people carry it out, he is

not being evil — he is too kindly
a king. Samuel would have
him be more faithful to God — but
also more vicious — and Saul
cannot be. Is it possible that
as king he has a different ethical
perspective — more in keeping
w/ the future which Samuel — in the
name of Yahweh — is more in
keeping w/ the primitive past?
Was Samuel looking for a king
he could utterly control — and
was Saul, ~~not evil, but~~ ^{so} good that
~~his goodness was~~ ^{his} ~~that~~ ^{goodness} ~~was~~ ^{was} ~~unable~~ ^{unable} to be controlled
by Samuel.

Yes, when he spares Agag —
does he not do worse to Agag
than killing him. In kindness
he chains him + degrades him,
and Samuel must kill him to
liberate him + complete the ban.

Samuel tells him

"And the Spirit of Yahweh will come upon thee, + thou shalt prophesy in them, ^(the prophets) + shall be turned into another man."

prophets
"nabi"
comment
root

Rivkah Schaaf, in a monograph, ⁽³⁾ says that prophesy (hitnabe) means: "the ecstatic utterance of sounds." It is important to note that hitnabe is used for Saul's rages in Sam. XVIII:10 when he was already melancholic.

Saul seems not to have been prepared for his anointing. He is ordinary, a small tribesman, a man not in touch with his own charisma. He puts on the charisma as a cloak, but it is not a real part of him. The Spirit infills him but does not make him a king (melkh) — he is a prince (nagid) who prophesies (hitnabe). He is more in the spirit of the later nabi (prophets).

Anointing
I

Saul is not anointed publicly (as is David) but privately; the first effect of the anointing is not outward, but inward; the sign is not royal activity, power or strength, but prophetic possession. Saul had been elected to the kingdom but

In Ancient Israel, when a man was equipped with supernatural powers, it was thought Yah's power had "come into him", had "clothed itself in him," had been "poured out-into him," + the like. It is the charismatic, divine equipment & power, the ability to perform superhuman deeds, the quality of "holiness" as a miraculous power + as a faculty akin to that divine being, which is expressed by the conception... of a life-giving, wonder-working, power-filled 'wind' or 'breath' of the deity or... his "spirit". P. 65.

In Saul, (the requested), the founder of the monarchy, there is an echo of election from the womb, + the conception of the heir apparent was the result of divine intervention + predestination. Kury born as a gift of Yah to childless mothers.

Invincible warrior, enemies clothed in shame, ruler hand finds his enemies, etc. Yves of shalom. yasa (salvation - wisdom, opacousness). 70, 71

Case Study - 2

D. attempted to enter a school for prospective priests while in High School. He had some difficulties with an x-ray (possibly of his lungs, given the time and place), and was not accepted. He returned home, and got an after school job in an office as an office boy. He saved money and began his education. (Again, the schools will not be identified, since they might reveal **the person**). He attended major denominational schools for his undergraduate work, and received both a B.A. and theology degree, as well as a master's in education. He enjoyed life in his school of theology. There was a strong community life., 400 students were studying theology, 250 were in the "ept. of Philosophy, and while there were restrictions on the students, he did not find these hard to live by. He found a life of religious study, prayer and community life rewarding. He enjoyed talks with other students and with faculty. He made a denominational choice during these years, which led to his ordination as clergy in 1963. He was hired as a teacher of English in a denominational school, and finally decided to become a missionary to South America (Brazil). For him this was not a good choice. He says tha t the gther missionaries in the area felt that he did well, but he found the culture difficult. His co-worker was alcoholic, and he was uncomfortable in the strange surroundings with this person as his closest American contact. He thinks of these years as particularly unhappy.

After two years in Brazil his father died. He did not get to his father's bedside in time. After the burial he was returned to the mission field by his denomination, but was transferred to a different location. A missionary whom he did not like was transferred in to be his co-worker and he was even more miserable. Against orders, he got on a plane and came home.

Arriving in New Jersey, he applied for and was hired as a hospital chaplain in Camden, which he exceptionally liked, and which since then has been his chosen area of work. At one point in his life he entered a Christian communal living situation, but for him this was unworkable. He has never been married. He was aware,for a long time, of growing homosexual feelings, but aside from one early relationship when he had a lover and others around knew he was gay, he did not act upon this for years. The Christian community of which he was a member felt that the group was too small and he needed a larger community. He became, for a time a campus chaplain, working with seminary students. This was a strange and painful time for him, possibly because many of his homosexual tendencies were brought to the fore in the close relationship with young people.

Saul, introduced in I Sam. ix:2 is a "choice" & "goodly" young man of the tribe of Benjamin.

"And there was not among the children of Israel a goodlier man than he; from his shoulders upward he was higher than any of the people." - He is "ordained by Samuel (secretly anointed)" by previous divine order to be "King" of Israel.

"That he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. (I Sam. ix:16)

Saul does not see himself as the charismatic leader Samuel chooses him to be.

"Am I not a Benjamite, the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" I Sam. ix:21.

^{with anointing} The ruach yakweh (the spirit of God) "will come upon" Saul, but for Saul it does not give him (as it does David) worldly & royal distinction; for Saul the coming of the Spirit confers upon him prophetic possession.

SAUL AND ANOMIE

Emile Durkheim, in an attempt to formulate a theory for suicide, was credited with coining the word anomie for the state or condition in which individuals find themselves when all the known norms and traditions have broken down due to too rapid change, and one finds oneself in a condition of "normlessness," "meaninglessness," and the absence of ties to persons or ideals which have previously given structure and meaning to one's life. It is interesting that a modern black writer, exploring the phenomena of his life, in a book called Nobody Knows My Name, has chosen a title which neatly translates anomie, "namelessness."

Durkheim points out that "...religion protects man (sic) against the desire for self-destruction... not that it preaches respect for his own person with arguments sui generis; but because it is a society. What constitutes society is the existence of a certain number of beliefs and practices common to all the faithful, traditional and thus obligatory. The ^{MORE} numerous and strong these collective states of mind are, the stronger the integration of the religious community, and also the greater its preservative value. The details of dogma and rites are secondary. The essential thing is that they are capable of supporting a sufficiently intense collective life." 2

This paper will seek to explore the factors in kingship that helped to break down, for Saul, the tribal laws and values of Ancient Israel, and left him unable to deal with his feelings of anomie, leading him to sadness, jealousy of David, a split with Samuel, and forcing him out of the mold of charismatic leader into weak leader and finally into insanity and his self-destruction. As Durkheim points out anomie often leads to suicide, and anomic suicide is one of the three major types he identifies.³

TO: Dr. Treece's CVC Group

FROM: Marge Ragona

Last week I invited all of you to join with our Embodiment study for a discussion of Homosexuality and the Church.

The realities of being gay once again hit home. A man who had been absent the week I asked the group if they would permit outsiders became frightened when I told him where the group was from. He works for B.U. and felt too threatened to permit people from B.U. to be there. He offered to not come that night, but I felt that was not fair to him.

In light of this, I would like to ask all of you to please forgive me, but there is no way under the circumstances that I will drag him out of his "closet" until he is ready. Please understand and accept my apology.

Marge

Ridiculous idea - where are the mules?

He doesn't reveal - shepherd turned to king.
What was he: young, handsome, good-hearted & tall, good son. He did not take initiative - He didn't deserve honor. His father is waiting for him. Innocent as a one-year-old (Mithras).

"Chosen of God" really? Yes & No. Samuel does not want king - No king. God only -

Samuel: Appoint king? King will exploit you, soldiers, servants. We want king - be like others: Sam. chose Saul. If there must be king one of people & attached to people. Does not belong to family → all of Israel.

Tries to hide. Samuel looks at all men of tribe. Saul found among luggage.

Obligation & privileges of king. Sent him home.

Began in conflict

○ Samuel - Spiritual & secular prophet & ruler -

Sovereign vs. prophet. Saul needs Samuel. Insecure. Wanted to share powers & prophet.

Ambiguous relat. $\bar{c}$ Samuel. He owed Samuel a great deal $\rightarrow$ Saul knew Samuel was against monarchy. How could he be sure Samuel was on his side. Samuel's sons turned against his ways - corrupt local judges. the wrong people come to them.

Saul never had normal relationship $\bar{c}$ anyone. Samuel, Jonathan, God???

Philistines had monopoly on iron; had taken ark of covenant.

We shall see you on your knees - Saul accepts challenge. Saul milit. leader. judge, teacher, King - national unity. Spiritual as well as political unity. Called to war cannot find peace.

Plots suspected, suspicion. Didn't know how king should behave, what to do, how to do it. Samuel enraged because Saul did not look to him. Prediction: Became sad.

David chosen over him. Love him & hates him. What he had been, would like to be. Shall show. Goliath defeats Saul, David defeats

David disarms. Needs David. Could not
be alone. Could not conquer solitude.
Resents needing David, Samuel & Resents.

David always kind - annoying. What
does he want. Accepts Michal - 2nd try.

Is David trying to usurp - yet needs him.
He is ready to kill David. No king can kill his
successor?! Hates & loves. Wants to be
free of love/hate of David.

Children against him. Sadness not paranoia
rooted in reality - Young warrior compared
to king & comes out ahead. ^{sign.} Announces David
in secret behind Saul's back. Alienates
all the people.

David is singularly unethical. Where is David?
He is on enemies side. In enemy fortress. He
had promised neutrality to enemy. Nation in
danger & David remains peacefully neutral.
How could Saul count on him?

Rejected by all - he turns to witch. God, Sam'l,
David - He had dealt a victim's
compassion, charitable. Would lose kingdom.

Changing ethics from tribal ban.

Samuel, prophet, voice of God.

Do not be more just than necessary.

"Misplaced pity crueler than cruelty." Midrash.

Injustice + shedding of blood also part of royalty/reality. Why did make me king?
What didn't you tell me temporary.

With Samuel

Inform them of break c past.

He begged arms-bearers to kill him. Refused to obey. King's person sacred. Fell upon his own sword + died.

David appears to deliver eulogy for King + Jonathan. "Oh, how are the mighty fallen."
"Saul has fallen + you feel like singing"
Midrash. Weep for Saul + stay away from David.

David pushy, pretentious. In right place
at right time. Ready-made hero.

Respectful, loyal, admiring - does not
want to harm king, comfort, cheer him.
He loved his king - rescued him from
anonymity. Fought for him, pure feelings
disinterested, turn down daughter -

Persecutes, scapegoats, wants him
dead - silence. Exiled, does not hate
or is angry w/ Saul. Gets inside home 3x
cannot kill Saul. Isn't tempted. Both
victims. Saul is God's victim, David is
Saul's. David's crime against Uriah
keeps him from building temple.
Shalom (shalom) will unify + build temple.

Saul lacks self-assurance + keeps him
from retaining power. Loot - didn't
have courage of convictions, not so David.

Popularity of David - 1000's - 10,000's. Against
killing yet jealous because David.

David hark - Saul spear - Massacre after
promise not to. Unable to handle things
alone.

British people in Britain - 50 million people
as a result of the war - more than

Responsible, happy, adventurous - but not
used to being kept, confined, often being
the cause of his trip - because his family
wasn't brought for him, your family
wasn't brought for him, your family

Responsible, happy, adventurous, but not
used to being kept, confined, often being
the cause of his trip - because his family
wasn't brought for him, your family
wasn't brought for him, your family
wasn't brought for him, your family
wasn't brought for him, your family
wasn't brought for him, your family
wasn't brought for him, your family
wasn't brought for him, your family

Good luck in your journey - happy home
from your journey, your family
from your journey, your family
from your journey, your family
from your journey, your family
from your journey, your family
from your journey, your family
from your journey, your family

Responsible of your - more - more - more
Responsible of your - more - more - more

British people - from your - from your
British people - from your - from your

Man must address self to God. Saul needed Samuel. David punished enemies on outside, Saul looked for them inside. Saul would kill David but not foreign king.

Saul's melancholy ^{for misery -} - David used his for joy.

Beauty in weakness. Sad king - sadness - why didn't he decapitate (). Saul chose not to kill, ~~chase~~, humiliate, remind him of eternal defeat. Samuel beheaded. Death was liberation from chains. Gracious, charitable ?? Did not understand self, Samuel, David, children - never managed to grow beyond solitude.

Would not even die alone - Saul killed a Jewish king. Executioner/victim. Giving/receiving death. He was his own enemy -

Saul's conflict with David
had its root in jealousy over
David's choice as his successor,
David's ability to win the people's
loyalty, David's greater ability,
his even greater charisma. David
is a perfectly nice person & while
Saul can actually find no fault
in David - he does not trust him.
He sets David impossible tasks
& David performs them. He is
legendary - David is Maresa.
He is the first King - David's
name will be eternally linked to
Israel & Judah's as the ideal King.
Saul cannot turn back to the old
ways, to Samuel & the prophets -
Yahweh has withdrawn the spirit
from him. Saul cannot move
forward with David into the future.
He is too rough, too uncivilized for
the new era. He has the additional
conflict of watching his son enter
into a relationship with David which
he knows will keep Jonathan from
establishing a dynasty and is ashamed
of his son. [1 Sam 20: 30-31]

The new ways are beyond Saul's ability to understand or accept.

Saul turns on the priests, on his children, on David, on Samuel, on everyone ~~to~~ to whom he might go for understanding. He is alone, caught for ever between generations. David does not want to destroy Saul - Saul has been his king, rescued him from anonymity, elevated him to a position of leadership. He owes Saul much - ~~but~~ and Saul can only realize that David is much greater than he + hate him all the more.

Saul must finally attempt to do better than David & attempt a battle which he cannot win. In it ~~he~~ his sons are killed & he is wounded. His armor bearer will not kill him - vowed not kill a king.

to the old ways or was the Kingdom some other kind of thing that defied the old ways. Was Saul disobedient or was merely Saul in a state of anomie - where all his previous understandings of God as Melekh had broken down & he thought of himself as Melekh - and not responsible to Yahweh? It is not possible that as King he was responsible to the people & not to Yahweh & through his own confusion listened to the people.

"Yea, I have obeyed the voice of the Lord, & have gone the way in the Lord sent me, & have brought again the King of Amalek, & have utterly destroyed the Amalekites. But the people [also anomic!] took of the spoil of the sheep & oxen, the chief of the things which shewed utterly have been destroyed, to sacrifice unto the Lord thy God in Gilgal." XV: 26 - Saul pleads guilty: "I feared the people, & obeyed their voice" XV: 24. Neither Saul nor the people understand the boundaries of this new form.

Samuel, holding to the old ways, rejects Saul. Saul has split himself off from the old prophetic tradition (viz. the "kiss" in Samuel's

For ~~for~~ all prophets, there is also a cause of suffering. The prophet stands in this world, but not of it. S/he stands in the future but not of it. Jeremiah later will voice it "Yahweh's word was in ~~in~~ my heart as a burning fire shut up in my bones, & I was weary & forbearing, & I could not stay." He must speak or be consumed. Saul is not given a prophecy of words like the later prophets; it is his fate to be given a prophecy to live out. He was unable to be transformed by his gift into the king - he was both further from God & nearer God than David. More was asked of Saul - he was asked to be prophet & king; David was asked to be priest & king. The priest operates in the world; the prophet ~~speaks to it, but often from outside it.~~ ~~speaks to it, but often from outside it.~~ The king embodies the world. Saul was asked to embody the totality - ~~be~~ in the world but not of it - and he failed. David was asked to be in the world & to minister to it. He succeeded. David had to lead the people in honoring Saul - to close out the old & usher in the new. And Yahweh saw it and had compassion & sent rain upon the land.

Elie Weisel: The Testament:

Saul - Madness

Jealousy

Ambition

Power -

Pol. Sci - Obedient.

King, bodyguard, work of Endor - visit increases his separation from salvation.

Samuel:

? Repeats self-destruction.

? Accelerates his fate.

Alone, like god, silent, like god.

Samuel,	Saul,	David	} Why does kingdom fail - live in past, forbidden future?
Prophet	Prophet	King	
Judge	King	King	
		Poet	

Never aspired to king, chosen for task he did not seek. Why did God turn against him - Saul & conflicts make us question? David makes us proud.

Chasing mules, sends son Saul to Samuel to find mules. Never heard of king, becomes one.

Becomes man marked for destiny. His soul is in torment. Joins caste of prophets, ecstasy.

"Certain strange parables, certain mythical stories."

Paul: Letter to Galassians 4:14

" " Laodicea

Collection of Mos.

Tatian - ? Gnostic.

Put Gospel into single form → ^{"through 4"} DIATHESSERON

Parts of all 4 gospels to make one whole. Harmony of Gospels. Sequence. Church did not accept as authoritative. Variety of witnesses verifies history.

Need to preserve tradition.

Abd. A.D. last grasp of Jews: Bar Kochba.

GNOSTICISM
Marcion - Heretic of Jewishness (Jews persona non grata)
"Jesus destroys prophets".

Removed much from Luke → mutilations re God, father of Jesus, etc. Salvation of souls, not resurrection of body. (Rejects Mat., Mk., John) Rejects humanity of Jesus.

Gnostics: 1. God of O.T. as evil power - Dualism: Good - pure spirit
" " " " Evil - Demiurge
made matter = bad
Redemption - freedom from body.

- 490 ^{Cassiodorus} Magnus Aurelius b. in Calabria
 540 Retired to monastery. Process of restoring church
DIVINE LETTERS -

What is Scripture? Scripture's role in church?
 X'tian community based on O.T. Scripture is rule of faith.

Scripture - Canon. (Gr. + Hebrew) ^{Canon used.}
 Measuring rod or stick. ^{wd. for bullrush.}
 Became word for rule by which something is measured.
 18' tall - 3" wide - straight.

Statements of faith - Canon.
 Cath -
 Episc. 39 articles
 Presby - Westminster Conf.

Canon - O.T. (see handouts)

Canon - N.T. Disciples dying: need to find out what was dependable & what not.

130 A.D. - Papias; 5 treatises (Eusebius) (3rd Cen. X'tian)
 (companion of "John" + Polycarp) (Irenaeus)
 Paul, Peter died c. 67 - John 95.

Discourses of Apostles - unwritten traditions:
 Mark → Peter.

Extent of the Canon of the O.T.

Jewish Canon:

1. According to Talmud (600 A.D.) (Baba Bathra)

24 books - 5 of the Law *Gen - Deut - 10 B*
8 of the Prophets *Sam. (95 b.c.)*
11 of the Writings *Chron. (95 b.c.)*
(all else) *eg. Neh. 12 prophets*

In this reckoning Samuel, Kings, Chronicles are each one book as are Extra-Nehemiah and the Twelve Minor Prophets.

2. According to Josephus (Contra Apionem) 1:8

22 books - 5 of the Law
13 of the Prophets *(1157)*
4 of the Writings

In this reckoning Ruth is reckoned as one book with Judges, Lamentations is one with Jeremiah.

The Primitive Christian Canon:

1. Jesus and the apostles speak only on "the Scriptures" but apparently gave explicit sanction to the Scriptures as accepted by the Jews.
2. The N.T. quotes or alludes to all the O.T. books except Ezra, Esther, Nehemiah, Ecclesiastes, the Song of Solomon. While each quotation sanctions the canonicity of the book from which it was taken, failure to quote from a book means only that the N.T. writers had no occasion to use them in their teaching.
3. Question - Does the N.T. quotation then approve the LXX version, which is usually the one quoted? If so, is it the LXX version as we have it?
4. New Testament writers do not quote from the "apocryphal books." One non-canonical book, the Similitudes of Enoch, is quoted in Jude 14,15 but no group, Christian or Jewish, regards Enoch as sacred Scripture.

Canon of the Later Christian Church:

1. The Roman Church at the Council of Trent (1563) for the first time declared the apocryphal books to be canonical, these being
I and II Maccabees Ecclesiasticus (Wisdom of Jesus ben Seraph)
Tobit Wisdom of Solomon
Judith Certain additional chapters in Esther
Baruch and Daniel
2. Distinction between -
books which were apocryphal; i.e., counterfeit, heretical works.
books which Protestants call apocryphal, but which some ancient writers call canonical, though uninspired
books which were universally recognized as canonical.

The LEARNING COVENANT--GUIDELINES for its DEVELOPMENT

The Learning Covenant is an agreement negotiated by the student with the field supervisor and the Lay Committee (where applicable).

I. Functions of the Learning Covenant

1. To enable students to develop intentional plans for moving toward achievement of the vocational goals as outlined in the Vocational Objectives Paper. These vocational goals need to be sub-divided into manageable and measurable units of learning (concrete learning objectives) according to the skills and competencies needed in the specific ministries for which students are preparing. (CVC instructors will elaborate on Vocational Objectives papers normally due second semester of the first year.)
2. To provide plans for students to achieve professional identity and sufficient competence to begin the full-time practice of ministries.
3. To give opportunities for mutual clarification of expectations.
4. To help students set boundaries on their work and to focus on limited, realistic learning objectives in the performance of ministries and in related studies.
5. To encourage students to identify their own specific learning needs by self-assessment and consultation, and to plan for satisfaction of these needs--to take responsibility for their own learning.
6. To provide the framework for supervision and for evaluation of students' ministries.

II. Development of the Self-Directed Learning Style

1. Students are encouraged to make continual use of the self-diagnostic Instrument "Skills and Competencies for the Ordained Ministry", in consultation with their supervisors and faculty advisors, in order to assess present levels of knowledge and competence in ministry.
2. Students should develop one or more learning objectives, in relation to the perceived learning needs, for each task or function of ministry for which they have assumed responsibility. Resources listed for these objectives should include courses or books in students' major in Area A, B, or C, as well as other appropriate resources. See paper entitled Ideas and Resources for Developing Objectives included in this folder.
3. From among these tasks and objectives select one or two on which you wish to concentrate during the semester. For each of these you may elect a TPM Half Course as one Resource (or by arrangement with the professor, a particular course in other Areas).

4. Learning objectives which lend themselves to evaluation are stated in behavioral terms, that is, in terms of learning outcomes which describe or point to the desired behavior when the objective has been achieved. Useful objectives are specific and realistic. Careful self-assessment and serious attention to development of appropriate learning objectives can lead to a self-directed method of learning in the practice of ministry, a method which can enhance continuing and life-long professional growth.

Further instructions for completion of the Learning Covenant are to be found on page 9 of the Field Education Handbook.

II. Development of the Self-Directed Learning Style

1. Students are encouraged to make continual use of the self-diagnostic Instrument "Skills and Competencies for the Ordained Ministry", in consultation with their supervisors and faculty advisors, in order to assess present levels of knowledge and competence in ministry.
2. Students should develop one or more learning objectives, in relation to the particular learning needs, for each task or function of ministry for which they have assumed responsibility. Learning listed for these objectives should include courses or units in students' major in Area A, B, or C, as well as other appropriate resources. See paper entitled Issues and Resources for Developing Learning Objectives included in this folder.
3. From among these tasks and objectives select one or two on which you wish to concentrate during the semester. For each of these you may select a JEM staff member or one resource (or by arrangement with the professor, a particular course in other Areas).

BOSTON UNIVERSITY SCHOOL OF THEOLOGY

Evaluation Guidelines

End of the Semester Evaluation--Due: _____

NAME OF STUDENT _____

SCHOOL _____ PROJECT _____

SUPERVISOR _____

(The seminarian and/or supervisor may add to or delete from any of these guidelines.)

- I. Student's assessment of:
 - a) own growth/achievement in relation to each learning objective.
 - b) quality of his/her performance in relation to each task.
 - c) use and quality of resources and evaluation
 1. supervision--the conferences and the relationship
 2. theological reflection
 3. value of setting for learning in ministry
 4. courses, seminars, readings, etc.
 5. feedback/evaluation from Lay Committee/people served
- II. Supervisor's assessment of:
 - a) the student (re: growth, performance, specific competencies, evaluation, etc. in relation to the covenant)
 - b) supervision--satisfactions and problems, methods and sources
 - c) the effectiveness of the learning as a learning-environment for this student.
- III. General comments (plans for new Learning Covenant, feedback from people served, suggestions as to how the Field Education can be of further help, etc.)

PLEASE ATTACH ALL EVALUATION PAGES TO THIS FACE SHEET

We have both read all of the attached evaluation material.

Student

Supervisor

Date

EVALUATION OF READINESS FOR/COMPETENCE IN MINISTRY

Toward Self-Assessment in Field Education by M.Div. and D.Min. Candidates

I. Reflections on Evaluation:

The process of laying one's work open to the criticism of one's peers or of those in authority over us may be both threatening and rewarding. Depending on why, how, and in what context it is done, assessment of one's work can result in either affirmation and a stimulus for growth, or be experienced as failure, defeat, and rejection. It is not to be entered into casually.

Speaking normatively for the moment, most ministers would probably agree that self-evaluation is integral to our profession. It is a continuing process whereby as ministers we study and appraise our work in an effort to understand and improve it. We would do so in light of: the Gospel we proclaim; the historic tradition of the Church we serve; the availability of knowledge of the disciplines requisite to the practice of ministry; the levels of competence achieved or needed in the performance of various functions of ministry; the goals toward which we work; and the growing understanding of ourselves as ministering persons.

Constantly aware of the gravity of being members of a profession which seeks to influence the lives of persons and institutions in the name of Christ and His Church, we believe that we can deal responsibly with the complexity of human and social problems which confront us in church and world only if we remain deeply perceptive about our own work. We affirm in faith that God is able to use even our weakness and failure for His good purposes; likewise we recognize that even when we have done our best we yet fall short and stand by grace under God's compassionate judgement. We affirm the urgent necessity of continuous growth in competence, and see evaluation as a useful tool for understanding and improving our ministries. We seek constantly to deepen the capacity to face our own strengths and weaknesses as these are revealed in our ministries. Finally, we recognize that no matter how competent we become in self-assessment, at times we need the help of others in seeing ourselves and our work in professional and Christian perspective.

Moving to the descriptive mode, it would appear that ministers commonly experience an approach-avoidance conflict in the matter of evaluation. Loren B. Mead begins an article entitled, "Evaluation? Who Needs That!" as follows:

"Everybody in ministry seems to believe in evaluation.

For everybody else!

I get a little suspicious when I see so many people climbing on one bandwagon, especially when I notice how carefully clergymen in general avoid situations in which their work might really be evaluated. As a rule (and here I include myself), when ministers invite criticism, they're asking someone to tell them what a fine job they're doing.

It is Mead's contention that many of us have trouble with evaluation because of past experiences. Evaluation conjurs up images of grades on papers or examinations with no indication of suggestions for improvement or needed growth; or images of those nasty yellow report cards which we hesitantly handed to Dad six times each academic year. Many of us who got as far as graduate professional school had learned (or thought we had) to "psych-out" or "con" at least some of the teachers so that grades weren't so fateful for us; consequently, we learned not to trust evaluation as being meaningful or helpful in our development.

Reflections of this kind lead to the recognition of another image which may affect our attitude toward evaluation, that is, the statistical reports which haunt us: membership and financial statistics, attendance figures, number of students per class, etc. We recognize that such figures do not begin to get to the heart of evaluation of competence, though they may indeed be indicators. Such factors may account for the delay many of us experience in completing the required statistical reports, or our dragging feet in cleaning up the membership rolls.

If it be true that, throughout our lives, many of us have experienced evaluations not as enabling and promoting growth or improvement, but rather as judgements which were either damning or irrelevant, then it is perhaps common for us to carry with us a definition of evaluation as judgement. Since "judgement belongs only to God," we tend to shy away from involvement in such a process if we can do so.

Yet, in spite of our reluctance, we also experience a persistent need and desire for honest, helpful, straightforward evaluation. The Academy of Parish Clergy, a national organization of parish ministers dedicated to the improvement and strengthening of the ministry, reported that the most frequent request they receive from members is for help in evaluating their ministries.²

The truth of the matter seems to be that evaluations of our ministries are taking place all the time: among our lay people, our students, our peers, and in the appointment processes. Lacking structure and purpose for assessment, these evaluations, though they effect us, are not always communicated helpfully, or are communicated in such cryptic terms as to be meaningless.

II. The Nub of the Matter for Supervisors, Faculty, Students, Church Executives:

Those of us who are charged with the responsibility of enabling theological students to become ready for/competent in ministries, and of encouraging ministers to continue the processes of development in competencies, are aware of the crucial importance of appropriate processes of evaluation. How make the experience of evaluation meaningful in the development of the person? How enable students and ministers to take responsibility for their own professional growth, to pursue careers in which the style includes intentional, self-directed learning guided by continuing self-evaluation? One of the answers to such questions is to treat evaluation, in the context of competent supervision, not as the end or goal of supervised ministries, but as a means of enabling students to grow professionally and to become able to assess the merits of their own performance and development.

The nub of the matter lies in the realm of interpersonal relationships. Growth as a professional person requires a redemptive relationship which includes both support and confrontation (in theological terms, grace and judgement). Without a supportive relationship the learner is not apt to hear or to be able to make a growth response either to positive or negative feedback. Further, the supervisory relationship is a two-way process, requiring both supervisor and student to be open to support and confrontation, to hear and respond to both positive and negative feedback.

1. Loren B. Mead, "Evaluation? Who Needs That?" The Christian Ministry, (Vol. #1, January, 1973, pp. 2-4).
2. Ibid.

III. Assumptions about Evaluation:

1. That meaningful evaluation must be done in terms of the stated goals and objectives of ministry. The learning covenant, with agreed-upon learning objectives, becomes the basis for evaluation throughout the learning process.
2. That evaluation must always consider both the work performed and the person doing the work. The whole person is being assessed, i.e., his/her actual potential: knowledge, performance, style of being in the world, and essential personhood. Thus, growth in competencies in ministry is closely associated with competence as a person, and evaluative processes must keep the two closely related.
3. That evaluation is a continuing process in supervision. Normally the movement in time is from the supervisor's initiative in directing evaluation at the outset, toward ever-increasing participation by the student in self-evaluation.
4. That evaluation is taught and learned within, and is integral to the supervisory relationship. It occurs in a climate in which the student feels liked, respected, and understood.
5. That the formal written evaluations at the end of each semester, or other agreed-upon period of time, bring into focus or sum up what has gone before in supervision. However, this does not negate the importance of written assessments done at various stages within the process.
6. That the student has a right to know how he/she is doing in order to have the opportunity to improve and grow. The supervisor does not take over the student's responsibility for learning.
7. That the primary evaluator is the student herself/himself, with the evaluation based on access to appropriate feedback from lay persons (or clients), from peers, and from the supervisor. Feedback is not evaluation, per se. It should help describe the actual performance in light of the intention. Such feedback is:

- descriptive rather than evaluative
- specific rather than general
- cognizant of the needs of both receiver and giver
- directed toward behavior which the receiver can correct
- solicited rather than imposed, i.e., an agreed-upon element in the learning covenant
- checked to insure clear communication, and accuracy of the receiver's perception
- either positive or negative; both are needed.³

VI. Purposes of Evaluation:

1. That the students shall grow more competent in ministry and shall be able to accept the fact of growth, as well as need for improvement.

3. Nicholas B. Van Dyck, "Supervision in Theological Field Education: Shaping a Person-Oriented Working Relationship," in Theological Education, (Vol. VII, #4, Summer, 1971, p. 237).

2. That the students shall be enabled to gain capability in self-assessment, to be aware of their talents and their development, and become deeply perceptive and justly critical about their own work.
3. That students shall fully accept the responsibility for their own growth, for their own performance in various types of ministerial functioning, and shall see new directions for movement and growth in ministry.

The school depends upon the supervisors and the supervisory process for enabling students to assess their competence and their readiness to move into full-time ministries. While the purposes above are primary, written reports from students and supervisors are needed by the school to be used in advising students, where indicated that more growth in readiness/competence is needed, and to document the fulfillment of field education requirements.

In his article in The Christian Ministry, Loren Mead identified a number of helpful criteria for the process of evaluation:

1. Evaluation must help me do a better job. This means that it must speak to the future as much as to the past. I ought to gain from it not only a sensitive evaluation of last semester's work but a useful and pointed plan for self-development as well.
2. Evaluation must affirm my strengths as well as identify my weaknesses. It should enable me both to correct my weaknesses and to build upon my special abilities and aptitudes where they exist.
3. Evaluation must be related to ministry. I want to be evaluated on those skills necessary for a successful and professional ministry.
4. Evaluation must give me support to deal with what it discovers. I know that I tend to dodge or rationalize uncomfortable truths, and so I know that I need a framework of some sort that is firm, encouraging, and yet unrelenting in holding me to the task.
5. Evaluation must measure me against my goals, and not against some computerized description.⁴

V. Evaluation Processes:

A. M.Div. Students:

The professional life of ministers is developmental. We do not expect at the time of graduation that students shall have achieved levels of competence comparable to the experienced minister. We do expect that our graduates will have sufficient achievement in knowledge and performance, and be sufficiently competent as ministering persons to begin (to be ready for) the full-time practice of their ministries; we expect that they shall know their strengths and be aware of their needs for continuing growth.

4. Mead, "Evaluation?..."

"Readiness (to begin the practice of full-time ministry) is to be distinguished from the larger concept of "effectiveness in ministry." The latter has meanings which vary at different stages of one's career. A neophyte pastor is usually evaluated by somewhat different norms than those applicable to ministers fifteen years into their careers.⁵

While there are no universally accepted norms, we have depended, in cooperation with the Board of Advisors, a set of "Guidelines for Self Diagnosis in Skills and competencies." Students are encouraged to use these Guidelines in self-assessment and in planning their educational programs. Supervised field education is not and cannot be responsible for the whole of the theological student's development as a minister. But the supervised practice of ministry can and does encourage the integration of theory with practice, of theology and ministry, of knowledge and acquired skills; hence many elements in the Guidelines are applicable to the field education experience. Supervisors are urged to use the Guidelines where elements are applicable to the field context and to the student's particular learning covenant. We must rely on the professional knowledge and practice of the supervisor and on his/her competence as a supervisor for the facilitation of the student's self-assessment of his/her own achievement.

The evaluation reports submitted by M.Div. students and supervisors should contain assessments of two levels of competency.

General Readiness for Ministry:

Students in field education are enrolled in the course, Theory and Practice of Ministry. The basic registration for this course gives credit for the field education component. In order to receive a "Pass" in this course the student needs to fulfill, in a satisfactory manner, the learning covenant developed specifically for the field setting, or the task requirements of the setting. "Satisfactory fulfillment" includes achievement of competency as a ministering person consistent with the point reached in his/her educational career, responsible performance of tasks of ministry, ability to make use of supervision for personal/professional growth, openness to continued growth and learning, ability to maintain a dialogue between theory and practice. Elements such as these are essential but others may be added by the student and supervisor as they reflect on the Guidelines for Self-Diagnosis. This over-all evaluation of the student's gains and needs, in terms of the whole of the learning covenant, gives an index of general readiness and promise of effectiveness in ministry, and can be used by the student in planning further learning experiences.

Specific Achievements in Concentrations:

In the context of placement in approved field settings, students are required to select at least four functions of ministry in keeping with their perceived needs and professional goals, on which they will concentrate by study and practice.

-
5. Schuller, Strommen, and Brekke, "The Assessment of Readiness for the Practice of Professional Ministry: Rationale and Research Method," in Theological Education (Vol. X, #1, Fall, 1973, p. 51.).

Students elect to work on one or more of these concentrations during each semester in Field Education. These selections should be made in consultation with the supervisor, should be consistent with the possibilities for the student to assume responsibility in the particular functions of ministry, and should be included as objectives in the learning covenant. One of the resources provided to help students assume responsibility in the particular functions of ministry, and should be included as objectives in the learning covenant. One of the resources provided to help students achieve competence in the selected functions is the specific courses which the students elect in conjunction with the various learning objectives.

The focus of evaluation of the specific concentrations is on achievement, in both theory and performance, at least adequate to begin in full-time ministry. Determination and documentation of such achievement rests with the supervisor and the student.

Some of the central aspects of competence, in relation to these specific functions of ministry include:

1. Comprehension and use of relevant theory in planning, implementing and evaluating the ministry involved.
2. Ability to identify both needs and goals for both self and members of the client system, and to use these in designing learning and serving experiences.
3. Ability to perform effectively the specific ministerial function(s).
4. Ability to receive and constructively to use feedback about one's performance.
5. Ability to relate theory and practice both descriptively and evaluatively--to reflect theologically about the experience.

Grading

Grading for Theory and Practice of Ministry will be on a three-point scale: Pass with honors, Pass, Fail. Such grade to be based on the student's and supervisor's written evaluation, and on recommendations by the supervisor. A Pass is not assigned just for completion of a period of time in the field setting. The written evaluations must document adequate or higher levels of achievement, as well as awareness of areas of needed growth.

B. D.Min. Candidates

In the evaluation of the achievement and competence of D.Min. candidates in their supervised ministries, the candidates and the supervisor should refer to the five central aspects of competence above as a starting point. These must be enlarged, since in most cases D.Min. candidates (and especially the In-Ministry candidates) come into the program as experienced ministers. Their learning objectives in supervised ministries usually focus on a specific function of ministry in which they are seeking to develop greater competence. Rather than a "beginning level," the D.Min. candidate is usually seeking to move from a present operational level of competence to a higher one.

Thus, evaluation for D.Min. candidates must be in terms of:

1. An understanding of where the candidate started, in terms of competence.

2. The particular learning objectives designed for the supervised ministries.
3. An assessment of progress toward or accomplishment of the learning objectives under supervision, and
4. Recommendations for continued learning.

In a paper entitled "The Evaluation of Professional Competence in D.Min. Programs," Dr. A. Lee Schomer states, with regard to criteria for competency:

...the kind of person who is performing the professional role is a more powerful determinant of competency than the kind of professional role being performed. In my opinion theological education in the past has focused more on the content of the professional role than the person doing it, and produced many incompetent clergy in the process. The criteria for the evaluation of professional competence need to be more related to the type of person and his performance in the professional role than the role itself.

Schomer gives a definition of competency which "attempts to describe the two parameters that are basic to competency: self-knowledge and consistent growth-change perceived by self and others." He further defines this as follows:

"I propose that a clergyperson be declared professionally competent when his education experiences enable him to do two things:

- (1) Accurately to articulate self-understanding . . . (which) involves all three of the following:

- What he does/does not do with his feelings about himself (particularly as he fulfills his professional role functions);
- What he can/cannot do, in terms of the skills needed to be a professional (clergy person);
- What he knows/does not know concerning the academic background required by his profession.

- (2) To demonstrate a consistent change-trend in a direction of growth toward more effectiveness.⁶

In Summary:

It is the intention to facilitate the development in each candidate for the M.Div. degree a readiness across the whole range of functions required for the type of ministry chosen by each student, and to facilitate growth to an appropriate level of achievement in a minimum of four such functions.

It is the intention to facilitate in each D.Min. candidate growth in competence across the whole range of functions appropriate to the candidate's present and/or planned vocational specialization, and to facilitate growth in self-selected functions of ministry to a high level of competence.

6. A. Lee Schomer, "The Evaluation of Professional Competency in the D.Min. Programs." A paper prepared for "The Consultation on D.Min. Programs" sponsored by AATS, at Dayton, Ohio, January 25-26, 1973.

The central objective is to facilitate the growth of each candidate for a professional degree toward high levels of creative and integrative ministry, both in being and in doing. Based on the ability to analyse one's own needs and abilities, and those of the community in which ministry is to take place; and the critical social issues of one's time, through the skilled application of concepts and models drawn from the appropriate fields of knowledge; and to develop a rational and reasonable hierarchy of actions' priorities; the student will be able to employ these functional skills in an integrated way, so that he/she performs "one function . . . as a single task," i.e., the increase of love of God and neighbor, in his/her own place of work.

VI. Focusing the Evaluation Process in End-of-Semester Reports: Suggested Steps:

We suggest the following steps in the evaluation process, which must begin about a month before the due date for the written evaluation in completed form.

1. The student gathers feedback from all appropriate sources:

--from the supervisor--it would be most helpful if the student has kept records of the supervisor conferences, supervisor comments on verbatims, etc.,

--from the lay committee, other lay persons (clients, patients). In most non-parochial settings it is recognized that it is unreasonable to expect direct feedback from clients/patients. The supervisor is usually in a position, however, to provide reality testing for the student's perceptions of the client's/patient's responses,

--from student peers--if the field education setting is a group placement (as in the teaching parishes, hospitals, and B.T.I. settings) student peers should provide direct feedback for one another,

--from the professor(s) of related courses.

2. The student prepares a first draft self-evaluation, perhaps in outline form, for discussion with the supervisor (and other members of the learning group), taking into account:

--each of his/her learning objectives

--achievements, failures, areas of needed growth

--feedback (from #1, above) using quotations when possible

--feelings about self in the fulfillment of professional responsibilities

--use of various resources, including courses, readings, audio-visual materials, other persons, and especially one's self, in moving toward achieving learning objectives

--possible new learning objectives

See "Evaluation Guidelines"

3. The student and supervisor have the evaluation session(s) in which the student presents her/his self-evaluation. This should clarify points of difference, affirm strengths and achievements, and point up need for continuing growth.

4. The student then prepares the final self-evaluation report with separate sections (preferably on separate pages) for General Readiness, and for each Specific Concentration. The final evaluation should be signed by both the student and the supervisor.
5. The supervisor writes her/his final evaluation of the student, including comments on the student's self-evaluation. It is important for the supervisor especially to document the student's competency in the special functions of ministry on which he/she was concentrating in relation to the courses--again preferably on separate pages for easy duplication. (See "Evaluation Guidelines")
6. Both the final reports should be submitted to the Field Education Office on or before December 15th (first semester) and May 1st (second semester).

LEARNING COVENANT

BOSTON UNIVERSITY SCHOOL OF THEOLOGY

FIELD EDUCATION PROGRAM

N.B. THIS AGREEMENT IS DUE ON THE DATE SPECIFIED BY THE FIELD EDUCATION OFFICE.
ADDITIONAL BLANK COPIES MAY BE SECURED FROM THE FIELD EDUCATION OFFICE OR
FINISHED COPY CAN BE PHOTOCOPIED.

PART ONE: IDENTIFYING DATA

STUDENT'S NAME		YEAR		1	2	3	OTHER
ADDRESS		DEGREE PROGRAM					
CITY	STATE	ZIP	STUDENT'S TELEPHONE ()				
CHURCH / INSTITUTION NAME			SUPERVISOR'S NAME				
ADDRESS			ADDRESS				
CITY	STATE	ZIP	CITY	STATE		ZIP	
CHURCH / INSTITUTION TELEPHONE ()			SUPERVISOR'S TELEPHONE ()				

SUPERVISORY CONFERENCE TO BE HELD (SHOULD AVERAGE AT LEAST ONE HOUR PER WEEK)

☐ WEEKLY	☐ BI-WEEKLY	ON	DAY	FROM	TIME	TO	TIME
AT (LOCATION)							
SPECIAL ARRANGEMENTS							

THIS AGREEMENT IS ACCEPTED BY:

STUDENT _____ DATE _____

SUPERVISOR _____ DATE _____

PRACTICUM LEADER (IF APPLICABLE) _____ DATE _____

DIRECTOR OF FIELD EDUCATION _____ DATE _____

I. GENERAL STATEMENT OF STUDENT'S LEARNING GOAL FOR PARTICIPATION IN THIS FIELD EDUCATION PROGRAM.

(REASON FOR BEING IN THIS SETTING, GENERAL LEARNING EXPECTATIONS AS A RESULT OF ENGAGING IN THIS EDUCATIONAL EXPERIENCE.)

II. LEARNING OBJECTIVES

SPECIFIC IDENTIFICATION OF WHAT THE STUDENT WANTS RE LEARNING AND GROWTH AS AN OUTCOME OF THIS FIELD EDUCATION EXPERIENCE.

III. TASKS

WORK ASSIGNMENTS WHICH ARE DIRECTLY RESPONSIVE TO LEARNING OBJECTIVES.

IV. RESOURCES

COURSES, RESEARCH, READING, OTHER EXPERIENCE, WHICH WILL ASSIST THE STUDENT IN ACHIEVING LEARNING OBJECTIVES.

V. SUPERVISION

WAYS IN WHICH STUDENT'S WORK WILL BE PRESENTED, REFLECTED UPON, AND ASSESSED IN SUPERVISORY MEETINGS.



WEEKLY



AT (LOCATION)

SPECIAL ASSIGNMENTS

THIS AGREEMENT IS ACCEPTED BY

STUDENT

SUPERVISOR

(PHYSICIAN LEADER IF APPLICABLE)

II. LEARNING OBJECTIVES, CONT'D

III. TASKS, CONT'D

IV. RESOURCES, CONT'D

V. SUPERVISION, CONT'D

VIII

EVALUATION

in December and Jan. See "End-of-Semester Guidelines" in the Resource Folder.
Student self-evaluations and supervisor evaluations are due at end of each semester - Jan. Friday

VI. SUPERVISOR'S COMMENTS ON THE PLAN FOR LEARNING, (I.E. STUDENT'S GOAL AND OBJECTIVES;
WHAT SUPERVISOR HOPES TO PROVIDE, ACHIEVE, RECEIVE, ETC.)

VII. STUDENT'S FURTHER COMMENTS UPON LEARNING OBJECTIVES:

VIII EVALUATION: Student self-evaluations and supervisor evaluations are due at end of each semester - 2nd Friday
in December and 1st Friday in May. See "End-of-Semester Guidelines" in the Resources Folder.

PART THREE: CONTRACTUAL ARRANGEMENTS

PROGRAM YEAR

BEGINNING DATE:

TERMINATION DATE:

WEEKLY SCHEDULE:

(APPROXIMATE; NEED WILL CAUSE SOME VARIATION BUT THE BASIC PLAN SHOULD BE SPECIFIED HERE.)

EVENT	HOURS
1. TASKS	
2. SUPERVISION INDIVIDUAL _____ GROUP _____	
3. STAFF MEETING	
4. PREPARATION	
5. TRAVEL	
6. OTHER RESPONSIBILITIES	

TOTAL HOURS PER WEEK

VACATION PERIODS AGREED UPON:
(SEE SCHOOL CALENDAR)

1. FROM _____ TO _____
DAY AND DATE DAY AND DATE
2. FROM _____ TO _____
DAY AND DATE DAY AND DATE
3. FROM _____ TO _____
DAY AND DATE DAY AND DATE

Agreed-upon time for performance of regular tasks

TASK	DAY OF WEEK	TIME

EXPENSE ARRANGEMENTS (IF APPLICABLE) TRAVEL REIMBURSEMENT, REMUNERATION, ETC.

EARLY TERMINATION: THIS AGREEMENT SHOULD NOT BE TERMINATED BY EITHER PARTY WITHOUT A JOINT CONFERENCE BETWEEN THE STAFF OF THE FIELD EDUCATION OFFICE, THE STUDENT AND THE SUPERVISOR. THE DETAILS OF TERMINATION ARE TO BE WORKED OUT AT THAT CONFERENCE.

Area C. How One Functions as Minister and/or Religious Leader

Understanding of what being a minister/pastor/religious leader means in this setting
Acceptance of the role of minister/leader in the religious community
Ability to earn, own and exercise authority
Ability to cope with the tension between my own image as minister and the image or role thrust on me by others
Acceptance of the leadership of others in positions of authority and in my religious community
Sense of vocational direction
Understanding the relationship between personal faith and responsibility to the faith that is expressed in the community of believers
Personal integration of the doctrines of my faith/religious community
Acceptance of the limitations and strengths of church structures

Area D. Skills of Ministry/Leadership

Capacity to set appropriate goals and to select reasonable strategies for action
Ability to facilitate the building of community
Ability to understand and work with groups
Ability to think and act on the basis of theological and ethical understanding and on a faith commitment
Development of skills appropriate to this setting (preaching, teaching, pastoral care/counseling and administration)
Ability to respond appropriately as a minister/leader and change as I begin to:
 --understand appropriate skills needed for this setting
 --learn how to use those skills
Ability to communicate the Gospel or religious truth
Ability to creatively utilize conflict
Understanding the application of "academic learning" to practical situations of ministry
Ability to sense the uniqueness of a particular setting, to adapt generalities and make exceptions
Skills in assessing a situation to set priorities for appropriate ministry
Skill in investigating a particular organization, or community, to determine what it needs for ministry

Area E. Problems and Services of Social Organizations

Ability to understand and learn about the nature of institutions/structures/systems
Experience of seeing changes take place in the institutional structures/systems as a result of involvement in a particular setting or community
Understanding how change occurs in institutional structures/systems and learning the struggle to bring this about
Sensitivity to social justice issues
Ability to raise social justice issues to the attention of the community
Ability to alter forces operating for and against social change
Understanding how justice/love can be realized, given these forces
Awareness of being involved in oppression and of my openness and ability to change

IDEAS AND RESOURCES FOR DEVELOPING OBJECTIVES

This list of ideas and resources for developing specific objectives is meant to be suggestive and not to be used literally. It is the product of an ecumenical effort of Protestant, Orthodox and Roman Catholic churchpersons engaged in theological field education and is therefore broadly inclusive. Individuals from different traditions are urged to make use of this resource in ways appropriate to their own understanding of ministry.

Theological Field Education assumes that growing spiritually is concomitant with the educational process. For some students issues more appropriate for spiritual direction might be separated out from the field education experience.

Again, what follows is a resource--students and supervisors should feel free to develop their own categories, change, adjust, depart from these suggestions consistent with their own theological traditions. This listing of ideas is meant to stimulate the development of specific learning objectives.

Area A. Personal Growth and Faith Development

Taking responsibility for my own growth and evaluation
Sensitivity to my own insights and intuitions
Ability to make firm decisions
Awareness of and ability to deal with my feelings (e.g., anger, affection)
Management of time
Responsible risk-taking
Development of self-confidence
Ability to face the ambiguities of life, the struggles of faith, and the disappointments of the ministry
Consciousness of God's redeeming activity in life and my ability to reflect theologically on that experience
Awareness of my need for prayer and/or spiritual discipline

Area B. Capacity to Understand, Be Sensitive To and Relate with Others

Ability to accept and value diversity of people (ages, races, cultures)
Openness to working cooperatively with people who are culturally and theologically different from me
Reaching out to persons, including my peers, who are under stress, with a perception, sensitivity and warmth that is freeing, supportive
Ability to develop trusting relationships
Ability to correlate my leadership with that of others
Sensitivity to sexuality of persons (self and other)
Identifying and responding appropriately to interpersonal conflict
Distinguishing between manipulation and facilitation of relationships

FORMAT OF
VERBATIM REPORT

USE ONLY TWO THIRDS OF WIDTH OF PAGE FOR VERBATIM, SAVING RIGHT-HAND ONE-THIRD FOR SUPERVISOR'S RESPONSES.

I. Important Elements in a Verbatim Report

A. Introduction: 1. Time 2. Place 3. Brief description of the person (maintain confidentiality) 4. Your relationship to the person (how you got to talk with person) 5. The context of the conversation (what you thought of and felt about the person and his/her situation before this conversation) 6. Other details or circumstances that are relevant.

B. Verbatim Record of Conversation: An exact (make notes as soon as possible after meeting) record of the conversation including pauses, non-verbal communications, facial expressions, etc. insofar as they help to catch the "tone" of the experience. If the conversation is longer than can be conveniently reported, give highlights being sure to indicate where breaks occur, and summarizing missing parts. The effort in this part is to be purely descriptive -- omitting explanation of why you did what you did. This effort calls for candor that will be, at times, difficult to achieve.

Number the responses . . . using fictitious names

S1: How are you today, Mrs. Doe? (student)

D1: Fine, how are you? (Mrs. Doe)

S2: We missed you in church Sunday.

D2: I missed being there (blushing) . . . etc.

Don't try to "doctor" your report to make it look better. Rather, indicate changes you would make in your analysis.

C. Analysis and Evaluation:

1. What took place (where do you and the person now stand in your relationship?)
2. Intention at beginning (discrepancy between intention and performance; shift in expectations, etc.)
3. An evaluation of your responses, trying to identify your dominant feelings during the conversations. This is not an invitation to probe the depths of your unconscious, but a simple effort to catch the feelings on or near the surface (i.e. is this a person who makes you feel angry, happy, frustrated, etc.) What did you see as the person's needs and did your responses get at these needs? Are there any points that strike you as particularly significant now; any responses you would certainly want to omit or do differently (indicate by number -- D2, etc.)?
4. What does this interview reveal about the person and about yourself? What kind of person are you in this interview?
5. What effect did this interview have on the person? How did he/she feel when it was over, and why?

D. Goals, Learning, and Future Involvement

1. What goals and plans will you have for your next meeting with this person?
2. What did you learn by studying this relationship and reporting on it (other person; yourself; own attitude to the other person or persons; etc.)?

E. Theological Analysis and Evaluation

1. What theological doctrine, problem, question, principle, issue, etc. is demonstrated, suggested, or illuminated in this case?
2. Does your normative understanding of the doctrine, etc. shed any light on the situation and future possibilities?
3. Does this help in your fundamental appraisal of the situation (me, other, Church, etc.)?
4. What are the theological dynamics of the actual situation (grace, redemption, forgiveness, salvation, hope, etc.)?
5. How has this report helped you integrate your experience and theological understanding?

II. Reflections on the Advantages of the Verbatim

- A. Ministerial Role and Pastoral Style: As a tool for the discovery of one's pastoral style and one's strengths and weaknesses, the verbatim focuses on one, specific, concrete example of pastoral experience. It indicates to the student and to the supervisor what the student did in fact, not what he/she would like to have done. It is a powerful weapon against wishful thinking and fuzzy attitudes about pastoral work.

B. Reflection within a Supervisory Relationship including

Self-Supervision: The verbatim allows the student and the supervisor to reflect together on a sample of the student's work.

1. CLARIFICATION OF THE EXPERIENCE: (just what did happen in this meeting?)
2. IDENTIFICATION OF SIGNIFICANT EVENTS (critical moments, etc.)
3. PRESENTATION OF ALTERNATIVES (what other ways of responding were available? was the student determined to this one way of responding?)
4. INTEGRATION OF REFLECTION PROCESS (how does this personal experience relate to theological, psycho-social, spiritual, etc. perspectives related to ministry?)

- C. Disciplined theological reflection: It permits the student to discover the meanings of theological terms and categories in the lives of persons (living human documents) with whom he is working. The verbatim helps to anchor his reflections in concrete experience.

SUGGESTED REPORT FORMAT USING
A CRITICAL INCIDENT IN MINISTRY

Describe the most critical incident in your ministry during the past two to four weeks. The assignment presumes no a priori for what is critical; rather, it encourages students to allow themselves the fullest latitude in recalling the event which, in whatever way it is important, seems to typify their experiences. A critical incident can be a personal involvement that may have caused anxiety; on the other hand it may be an event that was exceptionally gratifying. In any case, it should be some experience that can be marked as the "high point" or the "low point" of the two to four week period. Attempt to cover as many of the following areas as possible:

1. Describe the event including critical verbal and non-verbal communication involved, and your responses.
2. Describe any emotions you perceived in others.
3. Describe your personal feelings about the situation.
4. If it is a "low point" state the problem as you see it; if it is a "high point" state why it is so.
5. If a "low point" list some other ways you might have responded or handled it; if a "high point" state any new insights or growth you perceive in the situation.
6. Deal with the question, "How do I understand or make sense of this incident theologically?"

SUGGESTED REPORT FORM

GROUP LEADERSHIP

Student's

Name

Date

Name of Group

Meeting Date

Attendance

Purpose

I. Your goals or plans for this session. How did you arrive at these:

II. Describe the session.

III. Evaluate what happened in terms of

a. Goals

b. Dynamics

c. Your leadership

IV. What did you learn for goal setting for the next meeting?

V. What theological issues emerged or what concepts are relevant?

SUGGESTED REPORT FORMAT FOR
THE INITIATION OF PASTORAL WORK

To be used following fulfillment of a pastoral assignment involving initial contact with a person or group, e.g. teachers of a department of the church school, a discussion group, a task force, pre-marital interview or counseling, etc. The report should include: Identification of group, date, purpose, and the following:

1. Pre-contact understanding of the task
2. Description of the first meeting
3. Definition of goals and methods and rationale for same
4. Criteria used for evaluation of this first encounter
5. Follow-up plans emerging from first session
6. What theological issues are emerging, or what concepts are relevant?

Jackie

Could you leave me
Jerry's phone #. I need
to be at the church at
8⁰⁰ a.m. for FFO meeting.
Thanks.

Marge

issue will have been widely discussed -
or they will know.

passed unanimously.

Bob H. I have heard charges, wonder if something can be done. If there is sitting from groups, where is money going. If we are paying a stipend through F., how can we continue if WMA as doesn't report groups.

Clark '81 Conf. 14 people from Monterey, N.H. - totally ignored.

Brent ~~If by~~ Now should be dropped - been aired.

DB Spent time in June on Incl. Lang-

Grant made as here in Elders, oppression.

DB I think think they feel were doing what was right, didn't understand what to do & don't know problems.

DE Not first to make awful mistakes by not knowing what to do.

Art Reg. lines as occur on map.
unanimous

Bob H. Naming left to Region, but in Geogr. designation.

Sally: If we did vote in - not take effect until next conf.

Mission states time - 5 numbers -

Art - It might be possible for Region to send a delegate to represent SG.

Kil: SG for 1 year requires level of commitment often not later seen. Time required really committed, active people break through resistance.

Larry: Proportional representation. 2 years as SG can become mission.

DE - 188 total
60 chartered

DAVID - Financial burden 10-20% group's total income to send delegates.
Reps. to represent position of SG - perspective should be helpful. Struggling SGs have burden of studying -

ART
Resolved: Study groups shall be permitted to send one lay ^{representative} delegate to their district conference. Each district will then be permitted to send one lay delegate to Gen. Conf. for every 100 members or portion thereof in study groups in that district. These delegates will be elected at the district conference prior to Gen. Conf. by the representatives in study groups only.

3. Pretty widespread for tithes totalling of 15%. Would pass GC. Lot of ? of getting money's worth out of 10% to Fellowship. Valuable programs were funded - liaison elder travel. Could be run for less than 10%.

4. Try to do least changing necessary. More palatable.

3 districts could sustain FT district leader

NW, SW, SC.

SA (5%) \$9,000 used for travel, etc.

Salary gift from an individual.

~~Cont SE + S. Atlantic, MC +~~

NW add ^W Canadian district.

SW as is

SC as is

MC + Misc. + Illinois -

GL, MA + NE + E Canada

SE + SA

15% total tithe, 7% to Fellowship

UFMCC 299,000 y.

7% 209,000 y.

8% NW 42,000

SW 46,000

SC 45,000

SE/SA 31,000

MC + Ill. 37,900

NE/MA/GL/EC 42,000

Build good leadership at local level. (~~Eliminate~~)
Possibly 2 full-time personnel (DC + 1 admin.)

Jackie what about WCE + Australia.

Brent

10% ~~Region~~

80% UFMCC

Clark

ag. Sense of vision of GSS. Allowing local realities interfere w vision. 5% visionary, structure for massive growth. ~~Brent FOR~~ Funds available through deconvolution. Projects Regions won't take on - funds must be available, so 80's

Bob

Speak against - Elders' travel, office expenses, etc. Some money put away to build our base by regions. Believe it will work.

Farley
FOR

Back to an argument we've done several times. F to provide direction. I don't want F to fund. If we give Region money - things will function + implementation will have to occur at Region.

Bob

FOR - Nothing written in stone major change in financing. 10-5 may be too great. 8-7 may be fairer. We have mandated a F exec. officer who must be paid for. State mandates programs + does not provide funding - You find a way to pay for. Either fund programs or not mandate.

Brent

need to vote on # and go from there.

Jim

Policy change - no implication of Reg vs. UFMCC - Some echoes of that talking about operable + effective

DE Conflict as a whole.

Larry Mean different things. Interregional or
extraregional. What kind of CL.

Discipline
"I" but not working. ~~For~~

DE - Needs to operate at all 3 levels.

Kit - Is it being well & fairly done now.

Credent.

Are Fleischer expected to process. all things at
all levels.

Brent Hawkes - But needs to be done. May need
to incorporate what's to be done at
each level.

Are Fleischer other process more useful. Frustrated
David P. Structure & system result of function
& purpose. If structure set up burden
to operate in. Can't be done other way
around. Ineffective - needs not met.

Brenda Stewardship being done regionally -
leave that alone rather than national,
Bible belt different in S. Britain. F
Can't deal & local, reg., internatl.

Ravi we did not look at function
prev & need to take time.

Real loyalty + effective work closer to the people. Inel Lang, Racism, etc. Generates suggestions - still stay up + not operable at local church generally inclusive + healing - closer to people in churches. Need to put resources in Region to put money into F.

David Strive of decentralization + needs to be empowered for exercise in frustration. F to be clearinghouse. Regions must have budget to carry out F.

Mod 32,000

Club 21,000

20,000

OPM 17,000

Exec Secy 16,000

Implementing programs, pt. to fact that both have been. If lessen financial power of Regions stymie. Where our money has gone in terms of mission + ministry. Not doing what we say we're going to do.

Paul Total budget of 173,000

Income projection 350,000

DE Whatever is allotted by GC is what F has to budget.

Clark Regs will double.

Discussion centered on term "pastoral" to "Spiritual leadership".

Bruce C-H.

Conflict resolution seen as Elder function, yet is done at local-district level. Often seen as interference at dist. level. Takes place from BJE + needs to be done more locally.

Bruce Hawkes.

Intertnt level conflict resolution should be done at int. level. Large scale conflict needs to be done thr. Fellowship Committees, Commissioners, etc.

Some conflict resolution must be done at int. level - i.e. between regions. Must be provided for at every level.

Harry Ford.

Problems that come up inter-regionally Jackie Walker. Agreed.

Bil Winc. Everything needs to be tailor-made not off rack. Needed at closer level. By-laws interpretations may be needed locally (i.e. district) + not F level.

David P. Intrachurch level OK, but what of S. Africa - Apartheid etc. Int. F. must be behind resolution on that scope. El Salvador Church - shoot everyone - need F level intervention.

Bruce Can't legislate or make rules for all situations - impossible. Conflict inter-district, conflicts extra district, F level intervention

~~Ken~~ 8% to VFMCC - Positions to be filled
& funds at the level funds can be
funneled to Reg. & if have staffing
for those projects. Enabling kind of
function at more levels.

~~Sally~~ ~~Call?~~

Exec Dir expense may be more than
moderate. Changing Elders to 5, not
7. Eliminating one salary - liaison
elder travel. Churches paying 2-5%
in larger districts

~~Sally~~ Call?

Brents 7% Reg.

8% VFMCC

8 year 12 may

Fails

~~Bob~~ Info. Budget 83-84

Mod

Clerk

Treas

OM

Exec Sec

Xtran E

Bkpr

Compos

mod

Exec Dir

Treas

Exec Sec

Comp

Chk Tzp

Xtran Ed

Editor

Swtd Oper

New system

Sally Freida is not funded for serg etc.

Amst⁺
mation 8% Reg 7% DEMCC

Opp⁺ Proposed titles
222,000 82,833
350,000

DE Given calculations of district officers
it's relatively close.

Amst⁺ Going to 8+7 would give them a 60%
increase. In our dist. 250% increase.

Amst⁺ Reconsider in 1985.

Sally Implementation?

DE Implementation as part of GSS report.
Nation at some point as part of implementation

Amst⁺ Against - Your proposal will pass. SE Reg will
cost real sacrifice \$31,100 in a huge area.
which F does not live at rate SE + SW does.

opposed 3

Amst⁺ Include recommendation that the percentage
division be reconsidered at GC^{III} 1985.

~~Nat'l Junction~~

International

Carry out International projects
Co-ord Fellowship Committee Projects
Fellowship Literature / Translation / Curriculum Music
Retirement
Insurance
Spiritual Leadership
Polity
Clergy Training / Seminary

GM Ceremonial Ministries -
Credentiailling Clergy -
Alternative Financial / Foundation -
Retirement -
Sharing Resources - Clearinghouse -
[redacted] Interpret Bylaws -
National Projects
Clergy Care Planning
Interpret of Bylaws

M - Start New works
Regional projects
Sharing music resources
Clergy Care

ML Vision Education
Leadership Training
Fellowship activities (social)
Stewardship Training
Developing music resources
Health Needs

Person Ministry
Handicapped "1"
Evangelism

and be functional by 4/1.

Sally when we elect elders we will be re-electing elders. Assumptions - going to elect 1 elder.

Tracy - Mod.

Freda - V. Mod.

M. Hawk - Treas

Ran - WCE.

Clerk open

honey
gen RE.
Charlie

Will elders have to stand for re-election

Larry Reg. Elders elected in 10/83 - Exec Comm. will be elders elected. Whole slate may come up for election in 85. Or will all resign & be re-elected. Could all happen 10/1.

Ken Asking Fin. Comm. to have dual budgets - worried about implementing this in 10/1/83 - Strapped for funds. Policy-making place for DCs.

Bob H Percentages of Income - Implementation
10/1.

Bruce Against immed. implementation. Finances need to be graduated - Time needed.

Joe Favor. Revised budget - 10/1 through 4/1 to be made for last 6 mos. & new budget for next 2 yrs.

Larry Against - Need to determine when Reg Elders will be phased in - Conf. for election - Send money - what happens to non-operating region. Not DC - can we do by 4/1.

Ron Against - Transition from Club to Exec. Dir - and when money will change.

up. The fiscal state of the church
is your responsibility - not mine -
and I do not constantly put your
noses into the fact that you have
fucked up and

Phil We've made dec. & know have to imple-
ment. Not big deal to choose Exec Comm.
Still bringing resistances & reserves.

Jully Call?
Implementation 10/1/83.

11 for 7 against 2 abst.
Motion carries.

Art Hold funds in reserve & bring as dower.

Larry Approx.

Ken Controversy over loss of vote. Delete passage.
Amend ~~Defer~~

Larry Again -

Phil Sarty are in charge of whether ties are
paid. Here's where buck stops -

Art Call?
Motion defeated.

Art Call?
Adapt B as presented
15 for 5 ag.
Motion passes.

leadership & responsibility) are just be-
ginning to happen. I have the
perception that over the next three or
four years sufficient laity may be
enlisted to ~~increase~~ ^{engage} the number of
people who are carrying respon-
sibility for this church, but at present
~~there is no~~ very few people are
carrying the church's burden and
are doing this without affirmation.
Needless to say, this is what leads
to burn-out (or burn-up). Anger is
produced when people do their best
and are constantly unaffirmed. What
is produced is a double-bind of
"I am a ~~worthless~~ ^{worthless}" & "you are
bad." I A would say that that is
an "I'm not O.K. You're not O.K." position,
which is the worst of all situations.
When I arrived the situation was ^{for the} ~~bad~~ ^{bad} to
"We're O.K. - You're not O.K." and things ^{say}
have degenerated from there. There are
various ways of affirming people -
one is by verbal & physical signs of
affection - given freely & enthusiastically
& integrity; one is by gifts, presents,
plaques, etc.; and a third is by money.
New Englanders do the first & difficult,
the second almost never, & the third
under protest. One is supposed to
tacitly ^{silently} understand that everything
is O.K., but accept that when things
are not going well to accept verbally
~~that things~~ and abusively that things
are someone's fault.

Obviously, worship is my responsibility
& when I fuck up, I need to be
made aware that I have messed

~~Larry~~ call C. profitable - Strike C, be placed on other issues later if time.

~~Art~~ Art X. passed unan.
passes 19 1

~~DE~~ Sense of goal for WCE - Direction to attain. Formula for US, Canada, formula has been for a large #. In WCE.

~~Paul~~ Not Aust. who wants to be Dist, but Amer. pastors who want to be.

~~Paul~~ Canada used to be WCE. Licensing is different. WCE officer, Elders & CCCC. Instead of building in expectations and dynamics when WCE area wishes to proceed to Regional status, left to Bot of Elders to let GC approve.

~~Larry~~ Boundaries prop by Bot + approved GC.

~~Art~~ Consider Missionary District, WCE would be Elder. Tithe remain in region, purpose not to attend meetings but do work there.

~~Gil~~ Create in WCE area, Reg Committee. begin to build a committee-like group, taking step toward implementing Region concept.

~~DE~~ Something in past? How functioned?

~~Gil~~ New agenda -

~~DE~~ availability of people.

Each person, to work most effectively, needs a sense of affirmation. Sadly, as we work together, you as Board of Directors, & myself as Pastor, I find that we mutually do not affirm each other.

~~First~~, I have just spent a week among my peers both from our District + from other districts. Universally, the ministers from the North East were the lowest paid, ~~pastors of the smallest churches, and~~ least satisfied & church growth, most exhausted, and least affirmed. We will lose at least two pastors (possibly 3) following this clergy conference. Ministering in the Northeast District is done under hardship conditions and people who do it must be regarded as either saints or masochists.

It is with regret that I turn in my credentials as either or both. Each time I minister in the Northeast I am amazed and horrified at how little care is taken that the pastor survive. If I do not leave, I will not survive, particularly if conditions do not change. However, for things to change, especially in New England, requires inordinate amounts of time, and as a rapidly aging person, I am running out of time. I have been your pastor for twenty months. Changes which were needed in the first six months (i.e. broadening lay

~~Pro~~ Difficulty in travel.

~~Qd~~ Hoping to help people move toward Region

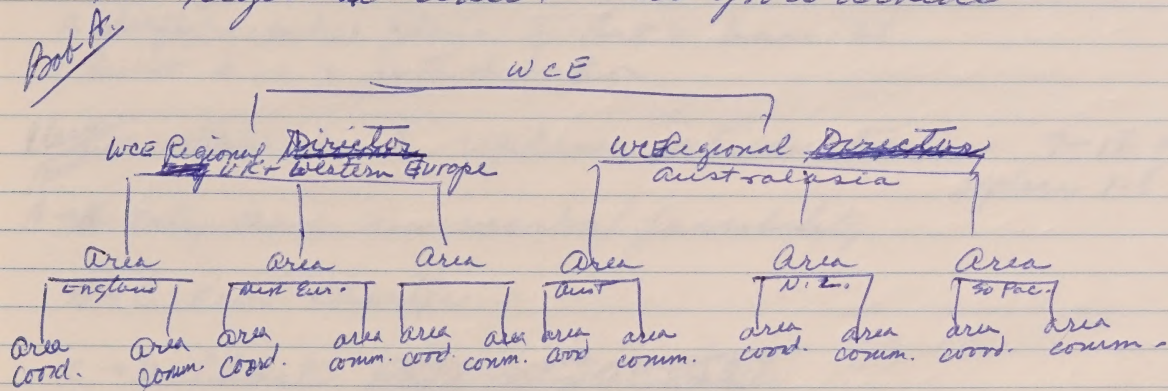
~~Pro~~ Still have area strong.

~~Qd~~ Concept of missionary region -

~~Qd~~ Are Australasia + Western Europe Region -

~~Qd~~ need to be under WCE. WCE Elder would be missionary region's elder. Australians may fight - Britain working toward District.

~~Qd~~ WCE areas as pre-region. WCE Elder to be regional Elder. As grow divide -



Discussion over ~~word~~ word missionary
(Color + culture loaded word)

Dear Fellow Workers in Christ:

After much soul-searching, pain, and prayer, and after spending a week ~~in~~ among my peers becoming more + more aware of my own sense of lack of affirmation, I have decided that it would be to my own benefit + yours

Please write
study great
for 96 mos

1. Feasibility Study → 12
2. Plan. chart → 25
3. Chart → 50

Entry level other than prov. charter
feasibility study

~~for~~ Pastors compensation (Conference)

Incentive for growth

define "Clergy leaders"

Integrating established communities in ^{of} MCC

Christian Social Action requirement for prov. charter

prov. ~~church~~ charter help pay lay delegate exp.

12 member - too high entry level.

Charter must pay F-T pastor

WCE Exempted

length of time non-prov. charter is good

Charter review

A (draft) takes place of Art 6 lines 7-8.

Insert A 1, 2, 3 introduction

~~Clark~~
~~motion~~ General A replace introduction. 7-18 why days
replace 7-8

A → B. Entry level new works/feasibility

B → C. Prov. charter

C → D Charter ~~(to be proposed)~~

A1-line 8 omit "termed and"

line 10 - "except that"
~~insert~~

except that interim pastors serve temporarily.

~~Clark~~
~~motion~~
~~amend~~ Delete part II

Jampa letter - Whitsett

→ district → region FT-paid DC. Brood
repres. on BdE.

How can a Bd of 17 Elders function effectively?
Why 17. Other issues - District boundaries +
other personnel.

Shift in tithes. Districts asked to pay, too high -
esp. for some. 3 or 4 members.

What is purpose of Fellowship? Resource, social
activism, communication, education. 5%
tithes. Structure.

Spell out function + dynamics of pastor/board
relationship. Pastor is the one who

I may not toot the whistle or ring the
bell

But let the train go off the track
+ Guess who catches hell.

FFO - Putting into language.

Credentialed
~~Prof.~~ clergy who serve as the senior
ministers of local church ~~are~~ referred
to as pastors.

~~Jim & Larry~~ The credentialed UFMCC clergy person who
serves as the senior minister of a local
church is referred to as the pastor.

The entry, the provisional charter &
the charter.

General moved & passed unanimously.

B. The Regional Committee shall establish
procedures & standards for new works.

Motion to
amend to 1/6 to include

All actions of the Regional Committee
must be reported to & approved by the
Regional Conference, except where
specifically provided for in these
By-Laws.

passed unanimously

C. Provisional Charter

~~Jim~~ Moved B as C.

584-9596

Mobile - (Alabama)

glance not dealt c - passive
aggressive behavior - dog
kicks your hand + pees on your
foot.

Sent - Sins of Self-Destruction

- Confrontation
1. Self-hate - ~~Peter~~
 2. Stored Anger/Emotion - Judas
 3. avoiding issues - Pilate
 4. Low Self-Esteem - Jesus
 5. Forgiveness - Jesus

the thought of the body
time to come will sustain you

Pulling petals off rose will
not produce flower but
wrecked land.

If you don't trust yourself,
you cannot be trusted.

If I am never angry then I am:
artificial
Anesthetized
incapacitated
undering

Love your
crooked neighbor
call your
crooked heart

learn to receive & be grateful
learn to give authentically

~~Prop B~~ moved to delete "to uphold the Statement of Faith and"

~~He~~ can be "friends of church"

~~parry~~ can?

~~He~~ Moved B as C.

passed unanimously

D. Charter

For the provisionally-chartered church to apply for chartering the following ~~must be~~ necessary and demonstrated:

- 35 members in good standing
- an average attendance of 35 for the prev. 6 months
- The financial ability ^{and willingness} to support a full-time pastor
- a program of church activity

At that time, the Reg. Comm., who, as a result of its review of the Church's petition & activity, may request that the OSMCC issue a charter to the church.

- ability to support lay delegate expenses to the Regional & General Conferences.

In order to be considered for chartering, the pro-chartered church must ~~demonstrate~~ that it has met the following criteria: ~~It~~ demonstrate that it has.

Spirit & Sexuality - Choose ptner - not lover -
pref. not know / not from yr. church.

Faith Statement - More diverse than better.

Dist	Lay	Clergy
Ann. Adv. Regents		Fac.
Elders/pt.		India
Shere		Left

Different destiny story + politics.

FFO - (Lay Del - GSS) FFA

District planning committee -

Art. 6

When a prov. chartered church has (1) 35 members in good standing, (2) an average attendance of at least 35 persons during the past 6 months, (3) a willingness & ability to support a full-time pastor, and (4) willingness to provide, to the limit of its ability, for the expenses of its pastor and lay delegate (5) to Reg. & Gen. Conferences, the Reg. Comm. shall review the church's petition & records, and may request the BoE to issue a charter non-provisionally. Any exception to the support of pastor & lay delegate expense must be approved in advance by the Reg. Comm. When petitioning for a non-provisional charter, the church must show plans for continuing ^{work} growth in the areas of worship, congregational care, evangelism, education & stewardship. The Reg. Comm. may recommend further action by the church before recommending a non-provisional charter. If the Reg. Committee recommends a non-prov. charter, it shall also recommend an effective date of that non-prov. charter. The Reg. Conf. may require that the Reg. Comm. review all non-provisional charters at least once every 5 years, and may develop standards by which charters may be made provisional.

passed - 1 abstention

Workshop III: Refine & prioritize study questions.

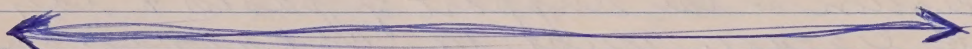
SS-30 min. / See Sp. TL 100 / ^{break} / T. led. 30-40 min. maps dec in life
Workshop I 3 1/2 hrs. A.M. 9-12³⁰
Workshop II 2 hrs. P.M. 1:30/3:30
120. Sex & Spirituality ???

L.C.

GSS

Clergy Sh. - / laity

Men/women



- [2 hrs. 1st Workshop - 5 min intro + prayer
1 1/2 hrs. - write 5-10 ? 10 min.
Record questions 20 min.
categorize 30 min into areas,
wording &
prioritizing
T-FO draft + ours
consensus + difference
5 min closing circle prayer.

May 1 -

Motion Clerk

Pres by-laws E, F + G be brought into compliance - lang. of prev work & be relettered, but remain the same.

Passed unan-

Election in fall, to take effect ~~in~~ January 1, sooner if possible but at least by.

no Postpone June elect until Oct.

Bob 2 year transit time. Elect elders for 2 year term. Spring: Reg. Elders elected. April '84 - 8-7, April '85 - 7-8, 1985 all 5 Elders be elected.

Bob H No.

Art No.

Clark Reg. Elders take effect 1/1/84.

Brent As of 10/1 we will not have a F-T clerk, giving 2 mos. for transition. Need more.

Jim Internal administrative issue + BoE must deal w.

DE ^{BoE} Flexible, cooperative feeling - map out implementation plan - compliant & transition issues, i.e. Clerk. Finance. Issues of transition worked out & clerk. In concert & BoE.

we most need love when we are most
unlovable.

7608
MEDI
MART
DEPT 24
W13
.99

later

Representation by average attendance
not by membership list.

Pass me not, O Gentle Saviour

1. Pass me not, O gentle Saviour, hear my humble cry, while on others thou art calling, do not pass me by
Chorus: Saviour, Saviour, hear my humble cry, while on others thou art calling, do not pass me by.
2. Let me at a throne of mercy, find a sweet relief, kneeling there in deep contrition, help my unbelief.
3. Trusting only in thy merit, would I seek thy face, heal my wounded broken spirit, save me by Thy grace.
4. Thou the Spring of all my comfort, more than life to me, Whom have I on earth beside Thee, whom in heaven but Thee ?

Every Time I Feel the Spirit

Chorus: Every time I feel the Spirit, moving in my heart, I will pray (repeat)

1. Up on the mountain, when my Lord spoke, out of His mouth came fire and smoke, looked all around me, it looked so fine, till I asked my Lord if all was mine.
2. Oh, I have sorrow, and I have woe, and I have heartache here below, but while God leads me, I'll never fear, for I am sheltered by loving care.

I'll Fly Away

1. Some glad morning when this life is over, I'll fly away, to a home on God's celestial shore, I'll fly away.

Chorus: I'll Fly away, oh glory, I'll fly away, in the sky, Hallelujah by and by, I'll fly away.

2. On that day when shadows all have grown, I'll fly away, like a bird from prison bars has flown, I'll fly away.
3. Just a few more weary days and then, I'll fly away, to a land where joy will never end, I'll fly away

Swing Low Sweet Chariot

Chorus: Swing low, sweet chariot, comin' for to carry me home (repeat)

1. If you get to heaven before I do, comin' for to carry me home, tell all my friends I'm comin' there too, comin' for to carry me home.
2. If you get...tell my mama and my daddy...

Revive Us Again

1. We praise Thee, O God, for Thy Spirit of love, for Jesus who died and is now gone above,
Chorus: Hallelujah! Thine the glory, Hallelujah! Amen! Hallelujah! Thine the glory, revive us again.
2. We praise Thee, O God, for Thy Spirit of Light, who has shown us our Saviour and scattered our night.
3. All glory and praise, to the Lamb that was slain, who has bourne all our sins and has cleansed every stain.
4. Revive us again, fill each heart with Thy love, may each soul be rekindled with fire from above.

"SPIRITUAL RENEWAL WEEK"

Order of Worship
Marsh Chapel
Boston University
April 13, 1982

Fellowship Singing led by Alan Previto and Jack Mannschreck

Call To Worship-Ruth Clements and Paul Geiss

Processional Hymn: #93 (red hymnal) "Come, Thou Fount of Every Blessing"

Prayer of Invocation: Janes Malloy

Prayer of Confession: #723, followed by Words of Assurance-James Malloy

Special Music: Seminary Singers

Introductory Remarks: Alan Previto

Hymn: #92 "Amazing Grace" (alternate tune)

Personal sharing: Dave Laroe

Special music: Seminary Singers

Special Music: Velma DuPont

Scripture Reading

The Message: Dr. Elizabeth Bettenhausen

Invitation to Christian Commitment-Alan Previto

Hymn of Invitation: #104 "Come, Ye Sinners, Poor and Needy"

Recessional Hymn: #100 "Blow Ye the Trumpet, Blow"

The Ushers tonight are members of Lambda Chi Alpha Fraternity

Please remember to pick up a flyer, located in the narthex, concerning the
Panel Presentation tomorrow and the schedule for the rest of the week.

Examination Book



Name Marjorie F. Ragosa
Subject Hist. of Xian Doctrine
Instructor Joanne Brown
Section _____ Class _____
Date 3/17/82 Book No. 1

I. Theotokos - God-bearer

The controversy over whether Mary should be designated

Theotokos began with Athanasius, who first affirmed that Mary was the Mother and Bearer of God. Since

there was an indivisible ^{communicatio idiomatum + hypostatic union} union

between the divinity & humanity of God, obviously Christ-as-God was born of Mary and to say otherwise would deny that the Word was incarnate.

Nestorius, in the 5th century got into the act when he was asked to take a position on this at Constantinople. Nestorius felt that the term Theotokos was to make Christians appear foolish to the pagans. How could God be born to a woman? Nestorius preferred Christotokos

Typically
Alexandrine

(man-bearer)
Christ-bearer or even anthropotokos.
To Nestorius, God could not be
born, suffer, die or be buried.
Rather, Mary was the mother of
the man Jesus who was
united to the deity - not the
mother of the divine logos.

Nestorius, of course, was con-
demned for heresy. (Although,
somehow, he makes sense!)
All of this, of course, ties in to
the Christological controversy
over whether Christ was truly
man & truly divine, and whether
the Logos was truly born as
human.

~~#~~ 2. Via negativa - In the ^{Greek} early Church (2nd Cent. (?) 5), the ^{Apologists especially}

^{not necessarily}
^{they thought}
^{it the best}
^{& most reverent way}
^{In fact the only}
^{way}

easiest way to discuss a definition of God was to describe what God was not:

God was not feeling (impassible), infinite, incomprehensible, indescribable; ideas which came out of Platonism, since the senses could not be trusted as a means of attaining knowledge, there was no way that they could describe God who was invisible and unknowable through human sensory mechanisms.

The difficulty with the via negativa is that if God is indeed impassible, for example, why do we pray? If God is unknowable, why do we

seek to know God? The answer
would seem to be that in Jesus,
the *via negativa* is made positive
and the impossible is made
possible for the sake of humanity.

3. Communicatio Idiomatum -

"communication of properties" is especially well-spelled out in Leo's Tome at the Council of Chalcedon (451), and implies that in Christ, because of the unity of the two natures of God + human, the two natures minge or there is an exchange of the properties or attributes and it is therefore proper to say that the Son of God was crucified (viz. Nestorius + theotokos) died + buried, as well as to say that the Son of Man came down from Heaven. The two natures in Christ have separate modes of operation, but always act in unison because they cannot be separated.

main tenets
of Alexandrian
Theology
original



they
mesh

Foundation
for hypostatic
union

4. Sabellianism - (Modalistic Monarchianism). At around 200^{CE} Sabellius argued that God was only a single person, and that the Son + the Spirit were ^{temporary} aspects (modes) of the one God. Sabellius uses the term "Son-Father" for this God. Athanasius speaks of Sabellius saying that God is "at one time Father, at another his own son." One of the difficulties with the term "homoousios" is that it could be interpreted to mean numerical unity, not just same substance, and was used that way by Sabellius. Sabellianism is also called "Patripassianism" or "the Father suffers" (in Christ.)

5. Marcion was an important figure in the setting of the N.T. Canon, for he created his own canon ^(and own church) in the middle of the second Century C.E., by discarding the O.T. and some other N.T. writings, ^{He} included Luke & the first 10 letters of Paul.

Marcion began a church which had a dualistic philosophy somewhat similar to Gnosticism in that Creation & human corporeality were seen as evil, as was sex. What made Marcion's teachings dangerous and his Church a threat to orthodox Christianity was a docetic denial that Christ was truly "man". Marcion denies the childhood/birth stories of Christ and states that Christ appeared

as a full grown man. Marcion approved of Paul's writings especially freedom from the law, had an early doctrine of grace + emphasized this grace as a free gift of God. He did not, however, think this God was the God of the O.T. but rather an "unknown God" who is love, not the vindictive, angry God said to be the Creator. He, too, was expelled from the church, but the church he founded was an early, successful rival to ~~the~~ challenge the Xian Church.

good IDS!

Examination Book



Name Marjorie Ragosa
Subject Hist. of Christian Doctrines
Instructor Joanne Brown
Section _____ Class _____
Date 5/17/82 Book No. 2

C. How has heresy modified or helped create orthodoxy?

There are certain "holy heretics" - who from a position of faith - attempted to define their Christology, their understanding of Trinity & their understanding of sin & grace, yet ran afoul of the Orthodox Church. Yet, we are indebted to them, because in refuting their doctrines, the Church was better able to understand what constituted orthodox doctrine.

Origen, Arius & Pelagius are three such "holy heretics".

Through Origen, logos Christology became the universally accepted

base for all later Christology. He affected
the thinking of Origen, ^(via Constantine & the Alexandrians) the Cappadocians,
and even later Protestantism, es-
pecially on the doctrine of the
inspiration of the scripture.

Origen uses
the term
hypostases
for these
persons.

Origen's view of the trinity was
that the Son & the Spirit were
derived from the Father (the Spirit
through the Son). Origen's father was
impassible, but the Son could
be moved by compassion. Origen
was an early exponent of the
"communicatio idiomatum" - that in
the sharing of human & divine
properties, divinity could be moved
by passion. ∴ God could be moved
by emotion. In Origen's patripassian-
ism, he states that the father is not
impassible, "If God is asked to, God
will love us, otherwise why do we
pray?" Origen gives more weight

to the God in Christ and breaks with the *via negativa*, feeling that God is possible because of the incarnation.

To Origen we owe the idea that "apart from the church there is no salvation." But he ran afoul of the church in two distinct ideas — one that salvation was ~~was~~ universal — eventually all would be saved because we keep using the same souls over & over, & the keep returning (reincarnation) until finally they achieve salvation — eventually even the Devil will be saved.

Origen had a clear concept of the Father, ^(was theocentric) was not as influenced by Hegas Christology, and probably was not as

also
allegorical
interp

~~apostolic succession~~ episcopate -
centered as other early leaders.

The most important contribution
Origen makes, of course, is the
effect of his teaching on his
followers, who provoked controversies
which enabled others to define
logos ~~Christianity~~ ^{Christology} as the base for
~~Christology~~ Christianity, led to a
definition of salvation ~~of~~ the elect,
and probably helped move the
church away from the allegorical
interpretation of Scripture to a more
historical/moral/spiritual interpretation.

my my
interesting
to explore
this further
in light of his
exegetical
method

Arius was another "bald heretic" -
one who took over much from
Origen, but changed & restructured
some of Origen's ideas. He, too,
was Theocentric - but felt that God
was absolutely transcendent &
immutable and that this immu-

stability could not be communicated to another. Therefore, everything else must have been created "ex nihilo" (from nothing). The Son could not have come from the Father, but was created by the Father before the beginning of time - and that there was a "when the Son was not with the Father". There is no unity of substance between the Father & Son, and that God became the Father after the creation of the Son, a perfect being. Divinity is bestowed upon this Son.

Arius speaks (like Origen) of three hypostases of God; Father, Son & Holy Spirit - a supreme Triad. The difficulty with Arius' system is that Christ becomes a kind of demigod - neither man nor God.

the persons in this trinity are differentiated in terms of gradation, and his son is subordinate to the Father.

Need close listening of Theia
Christ, in Arius, cannot even fully know the Father, so that revelation cannot give a full knowledge of God. Arius left the church with a question which had to be resolved; Is Jesus God or some other creature on a level below God but above humanity?

Need to look at this view of Arius again in light of other log. conceptions
Nicaea (325) was the Council which dealt with this question & hammered out the creed which states that Christ is fully God & fully human, & that Christ was begotten, not made. This discussion reflects nothing said in class on which was said in class on ANTHISM - don't have to agree but need to deal with it
The Nicene also confessing states that Christ was of the "one substance" - the Father, and affirms the incarnation.

The Council made anathema Arius

contention that there was "when he was not" and the different hypostasis as well as the mutability. Nicea hammered out the idea that Christ + God were homoousios (of the same substance), however, using the term more to mean homoiousios (like substance). Arian was defeated, but had served the church well in helping it define its beliefs + come to some sort of agreement as to what its terms meant, especially hypostasis (person) and homoousios (same substance).

this not
necessarily
clear from
your discussion

Another "holy heretic" was Pelagius. Pelagius' God is omnipotent + omnipresent and his heresy grew out of an honest desire to be both orthodox + spiritual. He proposes that God cannot demand of humanity that which

Humans cannot give, therefore, if God demands righteousness, humanity ought to be able to live according to God's laws. If this were not so, God's demands on humanity would be unjust and there should be no punishment for the unrighteous. A sinless life, for Pelagius, was not outside the realm of possibility.

Pelagius rejected the idea of original sin, denying that God would hold one person accountable for the sins of another, since God is willing to forgive the sins which the person involved had committed personally. Pelagius felt that the concept of original sin was Manichean, in its view of matter as evil and holding the soul prisoner.

Presaging later theologians (like Buber) Pelagius states that we follow Adam's poor example (we sin as Adam sinned, not because), and in spite of this, there is a real possibility for a sinless life.

Pelagius' idea of grace contains the idea of humanity's endowment - reason, & the gift of the law. Grace enables us to fulfill the law. When we transgress, grace contains forgiveness of sins. Pelagius exhorts us to avoid corporal sins & grow in wisdom. He, if we bear the name, follow Christ in works & in imitation in all things.

Pelagius would make ascetics of all Christians - not just the monastic few.

Pelagius was countered by

Augustine who worked out the concept of original sin, doctrine of election, and a further conception of free will.

The controversy between Augustine & Pelagius not only resulted in clarifying doctrines of ^{original} sin, election, & free will but also contributed to the primacy of the Roman church over other cities' churches, when N. African churches appealed to Rome for a decision and who were praised for their obedience to Rome.

Through John Cassian & Vincent of Lerins many of Pelagius' views (~~the~~ semi-Pelagians) were used to question Augustine's doctrine of sin & grace, especially the idea of predestination to evil (double predestination).

which, they felt, would deprive people of hope & strip all human initiative from the beginning.

Pelagius, Cassian, Vincent, all felt that it was not they but Augustine who had broken a tradition & was teaching a new & different doctrine than the one the church traditionally taught.

The councils of 418, 431 & 529 finally decided the semi-Pelagian/Augustine controversy & the concept that humanity is not free to reject God, that grace is necessary for salvation, & that we can do nothing ^{worldly} by our own merit but only by grace became assumptions of the church while this argument went on & goes on - viz, Luther, Wesley, and present day controversies,

it did provide the church a stable framework for centuries, and enabled practical formulations to allow Christians to work out their own beliefs.

Probably the major contribution of this controversy was the primacy of the Roman Church.

You have a good beginning + good examples Cereyif I think one view not adequately represented)

You need more on your "basic" answer to the question -

It is mostly example - more analysis - glimpses here + there
heresy really plays a complex role
ortho does not merely react
of levels + responses both sides

Examination Book



Name Marjorie F. Ragosa
Subject History of Xian Doctrine
Instructor Joanne Brown
Section _____ Class _____
Date 3/17/82 Book No. 3

3. Trinitarian formula of the Cappadocians

The Arian controversy over the Trinity (see my answer #2), though at the time to be definitive, did not answer all questions nor quell all discord. While Nicea had produced signatories to the confession, the disagreements became more pronounced.

Athanasius had fought for homoousios not only as an assertion of the full deity of the Son, but also as an assertion of the unity of God. While the West has not really fought this battle, since it accepted Iustallian's definitions early on, the East had always had problems - and Athanasius had been able - based on Tertullian - to answer with the homoousios

formula. In Ath. homoousios is given the meaning that through the unity of the Father & Son, the divinity of the Father becomes the divinity of the Son, that is, they are ^{the divinity of each} identical in nature.

Athanasius also points out that unless Christ is divine in nature, there is no real redemption, because it was for us that Christ became incarnate originally, and that through X we are not only freed from sin & guilt but begun on a path leading to our restoration of imperishability and our becoming one God also. Ath. concept of death is that it is separation from God caused by guilt. The Spirit bestows sanctification & is life, i.e. not transitory but eternal. The Spirit is immutable, omnipresent

and one. Through the Spirit we partake of God, ^{and} ~~who~~ is inseparable from ~~the~~ the Son. Athanasius thereby develops more fully a concept of the Trinity.

The Cappadocians (Basil the Great, Gregory of Nyssa, + Gregory of Nazianzus), differed from Athanasius in their definition of the Trinity. They followed Origen in their definitions of ousia ~~as~~ ~~hypostasis~~ as common substance of God + hypostasis as the special forms which this divine substance assumes in the person of the Father, Son + Holy Spirit.

Basil ascribed "fatherhood" or "unbegottenness" to the Father, "sonship" or begottenness to the Son, + sanctifying power which "proceeds" from the Father + Son to the Holy Spirit.

The Cappadocian definition of

the Trinity maintains both the unity + the difference of the persons.

Through the Cappadocians a definition of homousios which was essentially the meaning homousios ^(similar substance) was instituted as apposed to ~~other~~ to the prior definition of numerical unity (i.e. the same person/substance).

relational
aspect

Through the Cappadocians, the Council of Constantinople in 381 was able finally to end the Trinitarian controversy and completely added to the creed a doctrine of the Lordship of the Holy Spirit as one of the hypostases of the Trinity.

For me, while the terms "Father" + "Son" come with a load of cultural baggage, God made manifest as Creator-Parent (even Mother, as Isaiah defines God) is

a very real concept - not only as an intellectual construct, but as an active force. Additionally, the person of Jesus as God-Redeemer has acted forcefully in my life. Lastly, experience has shown me the work of the Holy Spirit - and while I cannot define why I can experience God in three different ways, and possibly do not need to define God as three different persons, the ways in which God works, i.e. protectively and generatively, in redemption, + in spiritual direction + intuitively, cause me to understand how these functions can be ascribed to separate "persons" which all pertain to the one God - which essentially (that is, in essence) do not differ and are the one.

one God - one part ineffable,
one part historical, & one part
intromitted and experienced
personally in direction. Certainly
the work of Tertullian, Athanasius
& the Cappadocians give a
more precise means of
defining an essentially ex-
periential understanding &
permit greater ease of
definition of how God is God,
but the possibility exists that
someone would eventually
have come up with such
a definition, given the
scripture and the ascription
of Lordship to Jesus the Christ,
and the experience of the
early Church at Pentecost.
The Church then, & the church
even today, needed some way

How About
Augustine
love-relationship

of explaining how the three experiences of God were not three Gods, given our inheritance of monotheism from Judaism. Yet — all three persons are truly not separate experiences but one (and it is that intuitive knowledge which leads to a need to describe how the three are one and to the importance of what the Trinitarian controversies were all about).

For me, at least, there is a kind of sympathy with all parties in the controversy — because the experience tends to be elusive and slips away even as the definitions are applied with some pertinence found in all of them — for

me a really special understanding and sympathy being with those who tended to use the terms modes + personas (masks) or faces of God.

Good personal discussion + evaluation
but need more on the Cappadocians
(relational understanding for one thing) +
a bit of reflection specifically on that.

B+

Please return this form to:

STUDENT NAME:

Marjorie F. Ragora

SOC. SEC. NO.

1-16-22-6194

DATE:

2/1/82

OFFICE OF STUDENT AND COMMUNITY LIFE
B.U. SCHOOL OF THEOLOGY
745 COMMONWEALTH AVE.
BOSTON, MA. 02215

STH RETURNING STUDENTS: SUMMER SESSION 1982

SUMMER SESSION TUITION SCHOLARSHIPS

X I am applying for financial assistance to help meet the costs of summer school.

 I am NOT applying for financial assistance to help meet the costs of summer school.

I have/will be registering for # 2 courses.

My total credit hours are 32. *(at end of this term)*

Please list the courses you plan to take below:

*** *** THIS FORM IS DUE IN THE OFFICE OF STUDENT AND COMMUNITY LIFE BY
4:30 pm March 15, 1982.

OTHER IMPORTANT INFORMATION ABOUT SUMMER SESSION 1982

Summer session tuition scholarship monies are limited. Please be advised that funds will be distributed only to applications received before or on the deadline.

To receive summer school financial assistance, students must be enrolled in courses which meet their program requirements. Students receiving financial assistance will need to confirm their awards and obtain their advisor's approval of proposed summer session course work.

Your faculty advisor must give written consent for any non-STH course.

NO financial aid is available for B.T.I. courses in the summer.

The tuition rate for STH students this summer is \$ 340.00 per course. This rate applies to the University courses as well as STH courses.

STUDENT NAME: MARJORIE F. RAGONA

SOC. SEC. NO. 126-22-6194

DATE: 2/1/82

STH RETURNING STUDENTS: SUMMER SESSION 1982

SUMMER SESSION WORK-STUDY AWARDS

 I would like to apply for College Work-Study for the summer term.

X I would NOT like to apply for College Work-Study for the summer term.

I would be most interested in working:

 on-campus (list any preference) _____

 off-campus (list any preference) _____

I am able to work # hours each week.
*I pastor a church 30 hours a week and
I am currently employed 20 hrs. per week at
Somerville Hospital. (Rate \$5.63 hr.)*

*** ** THIS FORM IS DUE IN THE OFFICE OF STUDENT AND COMMUNITY LIFE BY
4:30 pm Feb. 26, 1982.

OTHER IMPORTANT INFORMATION ABOUT SUMMER SESSION 1982

Summer session tuition scholarship monies are limited. Please be advised that funds will be distributed only to applications received before or on the deadline.

To receive summer school financial assistance, students must be enrolled in courses which meet their program requirements. Students receiving financial assistance will need to confirm their awards and obtain their advisor's approval of proposed summer session course work.

Your faculty advisor must give written consent for any non-STH course.

NO financial aid is available for B.T.I. courses in the summer.

The tuition rate for STH students this summer is \$340.00 per course. This rate applies to the University courses as well as STH courses.

Please return this form to:

OFFICE OF STUDENT AND COMMUNITY LIFE
B.U. SCHOOL OF THEOLOGY
745 COMMONWEALTH AVE.
BOSTON, MA. 02215

Lagona

1982-1983 FINANCIAL AID APPLICATIONS

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E. B.U. School of Theology Supplemental Statement <u>MUST BE RETURNED BY STUDENTS</u> <u>TO JOHN SCOTT AT B.U. SCHOOL OF THEOLOGY</u>	6-7

*ENCLOSED PLEASE FIND:

FINANCIAL AID FORM from College Scholarship Service.
This form should be completed and mailed to the College
Scholarship Service as soon as possible.

FINANCIAL AID TRANSCRIPT must be sent to EACH undergraduate
and graduate institution attended, IF THE STUDENT IS APPLYING
FOR COLLEGE WORK-STUDY.

SUMMER SESSION 1982 financial aid and work-study applications.

**** DUE DATES ****

MARCH 5, 1982 - All STH Supplemental Statements
must be returned to John Scott.

MARCH 12, 1982 - All Financial Aid Forms must
be mailed, by the student to
College Scholarship Service.

PRINCIPLES AND POLICIES FOR ADMINISTERING FINANCIAL ASSISTANCE 1982-83

A. Association of Theological Schools Guidelines

The following principles of student financial assistance (approved by the Association of Theological Schools in the U.S. and Canada) guide the administrator of financial assistance in making awards for the Master of Divinity, Master of Theological Studies, Master of Sacred Music, Master of Sacred Theology, and Doctor of Theology degree programs.

1. The primary purpose of a financial assistance program for theological students is to help in their educational preparation for ministry by providing assistance to those students who demonstrate financial need.
2. The total amount of financial assistance offered should not exceed the amount of the student's need.
3. Financial need is defined as the difference between the total cost of attending a particular institution and the amount of resources available to the student.
4. Financial assistance consists of grants, loans and employment.
5. The family of the student, whether married or unmarried, is expected to make every reasonable effort to assist with the student's educational expenses.
6. The student is expected to provide a major share of his or her own expenses through savings and other assets, through summer employment, and through term-time work where feasible.
7. In the case of a married student with no children, the spouse not in school is expected to be gainfully employed. Where the spouse of a student is employed, the total financial picture is taken into account.
8. The student's home church should assist with the cost of educational preparation for a church occupation in cases where the student demonstrates financial need and if such assistance is consistent with denominational policy.
9. Since the principles of Christian Stewardship apply to all Christians, students should make provisions in their financial estimates for gifts to church and charities out of their own earnings.
10. Financial assistance is granted on the basis of need on a year-to-year basis, with reapplication and review each year.

B. School of Theology Financial Assistance Policies

Eligibility for Financial Assistance

All students in degree programs in the School of Theology (with the exception of Doctor of Ministry - in Ministry) are eligible to apply for financial assistance.

To qualify for full-time assistance, a student must register for 12-18 credit hours per semester. A limited amount of assistance is awarded to degree candidates who register for 8 to 11 credit hours per semester. Financial assistance is not available to special students or to degree candidates who register for fewer than 8 credit hours per semester.

How to Apply for Financial Assistance

The financial assistance application consists of the Financial Aid Form produced by the College Scholarship Service, the Supplemental Statement, and Financial Aid Transcript. All of these forms are available from the Office of Student and Community Life of the School of Theology.

How Awards are Calculated

1. Student Income

The approximate earning norm for all students is \$1650.00 before taxes. The student may meet this minimum by a combination of summer and term-time employment. It is recognized that there are differences in earning potential, but \$1650.00 (gross) is the minimum expected earning unless a case is made and an exception granted. In cases where the student fails to meet the minimum expected income, this amount is usually made up in loans.

Students involved in professional internships: In the case in which a student is engaged in a professional internship during the academic year, the earning expectation during term-time is equal to the amount of the internship stipend received. Parish internships carry a \$1500.00 for the academic year(s) in which the student is involved in the program. Approved prison internships carry a \$1500.00 stipend, plus expenses. Students who receive parish or prison internships are not eligible for College Work-Study, which is described below. Boston Theological Institute Field Education Placements carry a stipend of \$500.00 per academic year. In some cases it is possible to supplement this stipend with College Work-Study funds, depending on the type of placement and student eligibility for a College Work-Study award.

Students in internships are expected to clear at least \$500.00 from summer employment, but are not expected to earn more than the internship stipend during the academic year.

NOTE: All internship arrangements are made directly through Boston University School of Theology Field Education Office, 745 Commonwealth Avenue, Boston, MA 02215. Phone: (617) 353-3037.

2. Measured Need

A measured need figure is used in calculating financial assistance. The figure is determined by subtracting the student's expected income from the total of his or her allowed expenses (see information about allowed expenses found on page 6).

3. General Award Guidelines

M.Div., M.T.S. and M.S.M. candidates are eligible for up to 60% of tuition in grants from the School of Theology general scholarship fund. S.T.M. and Th.D. candidates are eligible for up to 50% of tuition, and

D.Min. in Sequence candidates, for up to 40% of tuition from the general scholarship fund. ALL General Awards are based on need, using the Measured Need figures described above.

4. College Work-Study

College Work-Study awards are also granted on the basis of need. EVERYONE who applies for College Work-Study must submit a Financial Aid Transcript to the Office of Student and Community Life before a College Work-Study award can be made. Transcripts must be submitted from each school attended prior to entering the School of Theology.

5. Special Awards

In addition to the General Awards listed above, the School of Theology has established four special awards:

A) Entering Student Awards

This award is non-renewable, consisting of a grant of up to \$750.00. Based on need and early confirmation of acceptance, these awards are available to students who choose not to apply for a Field Education Placement or College Work-Study in their first year.

B) Mary McLeod Bethune Scholarships

This award is especially designated for students from American racial minority groups. It is awarded on the basis of need and academic excellence. Six scholarships of \$1500.00 each are available annually.

C) Martin Luther King Scholarship

This award is especially designated for Black students. It is awarded upon application and evaluation on the basis of academic excellence with a GPA of 3.3. Six awards will be made annually. These awards are maintained by the students as long as they maintain full time status and a GPA of 3.3.

D) Founder's Scholars

This award is especially designated for outstanding students with excellent promise for parish-related ministries. Persons will be chosen from among those who have graduated from college or university and who have a minimum GPA of 3.5 for undergraduate work. Each applicant must submit a personal statement detailing vocational commitments along with letters of reference from a professor, pastor, and denominational executive.

Award Packages

The financial assistance administrator, after a review of each application, will prepare an individual award package which may consist of a partial tuition scholarship, one or more of the special awards listed above, and/or a work-study award.

The balance of a student's need can be met by gifts and grants from outside agencies such as church or denomination, loans from various public and private agencies, or earnings beyond the expected minimum income. The Office of Student and Community Life maintains a file of information about outside agencies which offer financial assistance. Since eligibility guidelines for these awards vary, it is important that students inquire about outside awards for which they may be eligible.

Change of Financial Circumstances

It is expected that a student will advise the financial assistance administrator of any significant changes (i.e., \$200.00 or more) that occur in his or her financial circumstances (increases or decreases in either income or expenses) after the student has received a financial assistance award.

Limitations of Eligibility

Awards are made for one year. Re-application is necessary each year a student is in school. It is the intent of the Boston University School of Theology Financial Assistance Program to maintain a consistent policy throughout a student's degree program. Ordinarily the M.T.S. program is a two-year program and the M.Div., a three-year program. Should circumstances require a student to take fewer than 16 credit hours per semester, he/she will be eligible to apply for aid for a maximum of the equivalent of 2½ years of full-time study for the M.T.S. and 3½ years of full-time study for the M.Div.

Reduction of Academic Load

If a student must reduce his/her academic load after an award has been made, one of two general policies will apply:

1. Reduction of academic load at the time of registration:

The student and the financial assistance administrator will revise the expense figures involved and reduce the award accordingly. For example, if a student has an award based on full academic load of 12-18 credit hours and then reduces this to 11 credit hours, he/she will receive a reduced grant based on the new expenses.

2. Reduction of academic load after attendance at classes:

A student who drops a course after the beginning of classes and does not replace these hours with a course of equal credit will have his/her grant reduced accordingly if the new load results in lower tuition costs. All persons in this situation should meet with the financial assistance administrator to discuss a new award.

C. University Procedures

Procedures for Recording Awards on Student Accounts

After a scholarship award has been made, the award is sent to the computer via an award input form. When the input form reaches the computer, the computer should print an award statement which will be mailed to the student. The student must sign the statement and indicate his/her acceptance or rejection of the award(s) listed and return the form to the Office of Student and Community Life. When the award statement is returned it is sent back through the computer system to complete the process of registering the award(s) on the student's account. Should there be a change in the amount of the award or an additional award added, the same procedure should be followed.

If the computer does not produce an award statement, it will produce an edit sheet which will indicate why the information on the input form was not accepted. Corrections will then be made so that the computer will produce the award statement. If an award statement is printed with errors, the student is responsible for contacting the Office of Student and Community

Life so that the error can be resolved.

The staff of the Office of Student and Community Life will be happy to assist anyone who has any questions about the award process.

Student Payment of Charges to Boston University

All academic charges, tuition, fees, health insurance, room and board (meal ticket, if purchased) are due in full at the time of registration. Checks should be made payable to Boston University. Boston University also accepts Master Charge for these payments.

Students who find that they will have difficulty making all payment at the time of registration may contact the Office of Student and Community Life for a short-term loan.

Guaranteed Student Loans

Guaranteed Student Loans are secured through local banks. However, applications must be processed through the University Financial Aid Office, not the School of Theology Office of Student and Community Life. In order to avoid delays and incorrect processing, students are advised to monitor their applications carefully. It will take from 6 to 8 weeks to process a loan application after it reaches the University. The University Financial Aid Office will begin receiving applications for 1982-83 in late April or early May. Because students have experienced problems in getting their applications through the University's Financial Aid Office, we advise the following. Send your GSL application to us at the STH Office of Student and Community Life. We will document its arrival, and then send it on to the University. This will ensure that the University Financial Aid Office accepts responsibility should they "lose" your application, as well as help all of us to track down where it was misplaced. Should you wish to send your GSL application directly to the University's Financial Aid Office, their address is: Boston University Financial Aid Office, 881 Commonwealth Ave., Boston, MA. 02215.

D. Additional Resources

Church and Denominational Sources

Students are advised to contact their local churches and regional denominational offices regarding possible grants or loans. The Office of Student and Community Life has some information regarding such sources of aid, but students should also make direct contact with their church and denominational offices whenever possible.

Specialized Scholarships

Several church and independent agencies offer scholarships especially designated for certain categories of students or for students preparing for certain careers. Information regarding these scholarships is posted on the bulletin board outside the Office of Student and Community Life.

E. School of Theology Expenses 1982-83

The following figures represent the average estimated cost of attending Boston University School of Theology for the year, September 1, 1982 through May 31, 1983 and through till August 31, 1983. In determining eligibility for financial assistance, these cost will be considered "allowable" expenses.

<u>EXPENSE</u>	<u>9 Months</u>	<u>12 Months</u>
Tuition	\$4100.00*	\$4100.00*
Fees	\$ 90.00	\$ 90.00
Books and Supplies	\$ 375.00	\$ 375.00
Health Insurance (optional)	\$ 90.00	\$ 90.00
Housing	\$2200.00*	\$2900.00*
Food	\$1400.00*	\$1820.00*
Clothing	\$ 150.00	\$ 200.00
Travel (local and to home)	\$ 810.00	\$ 850.00
\$ 20.00/week for stamps, grooming, snacks, recreation, laundry, etc.	\$ 720.00	\$ 960.00
Total Expenses:	<u>\$ 9935.00</u>	<u>\$ 11385.00</u>

There are additional allowances of \$ 2770.00 for a spouse and \$5040.00 for each child, based on cost-of-living figures from the Bureau of Labor Statistics.

* Estimate: Final costs to be set in April 1982.

Please refer to these figures when listing your expenses on any scholarship or loan applications you make.

Church and Denominational Sources

Students are advised to contact their local churches and regional denominational offices regarding possible grants or loans. The Office of Student and Community Life has some information regarding such sources of aid, but students should also make direct contact with their church and denominational offices whenever possible.

Specialized Scholarships

General Church and Denominational agencies offer scholarships designated for certain categories of students or for students pursuing certain careers. Information regarding these scholarships is posted on the bulletin board outside the Office of Student and Community Life.

RETURNING STUDENTSRETURNING STUDENTS

RETURN THIS STATEMENT TO: John Scott

Financial Assistant Administrator

Boston Univ. School of Theology

745 Commonwealth Ave.

Boston, MA 02215

DUE DATE

DUE DATE

MARCH 5, 1982MARCH 5, 1982

NAME: _____

SOC. SEC. # _____

SCHOOL OF THEOLOGY SUPPLEMENTAL STATEMENT 1982-83

As the name implies, the purpose of this statement is to supplement the information requested by the College Scholarship Service (FAF, Financial Aid Form)

1. UNUSUAL EXPENSESAMOUNT

Spouse's Tuition and Fees

Child Support

Medical and Denatal Expense

Casulty or Theft Losses

Other (please specify)

2. APPLICATION FOR COLLEGE WORK-STUDY FOR 1982-83

Yes! I want to apply for College Work-Study. I estimate that, with other responsibilities - including course work, it will be possible for me to work a total of # _____ hours per week.

***** Federal Regulations require ALL applicants for College Work-Study to submit Financial Aid Transcript(s) from each undergraduate college(s) attended. These Financial Aid Transcripts must be on file with the STH Financial Assistance Administrator before any College Work-Study award can be made.

*****It is the responsibility of the student to follow-up on the Financial Aid Transcripts which they mailed out to their previous schools. Date the FAT was mailed: _____.

3. List your denomination, to assist us in channeling any scholarship information we receive to eligible students. I am a member of the _____ church.

4. Please list all denominational, church, foundation or agency awards for which you plan to apply for 1982-83.

\$ _____

\$ _____

\$ _____

SUPPLEMENTAL STATEMENT CONT'D

5. Are you applying for Field Education? YES _____

NO _____

To apply, students should contact the Office of Field Education,
Boston University School of Theology, 745 Commonwealth Ave., Boston, MA 02215
Phone: (617) 353-3037.

6. Are you applying for a staff position in the Boston University residence
halls for 1982-83? YES _____

NO _____

Applications and resumes should be sent directly to Mary Eaton, Director
of Resident Life, 985 Commonwealth Ave., Boston, MA 02215.

7. Do you plan to live on campus* during the 1982-83 academic year?

YES _____ NO _____

(If so, contact the Office of Student and Community Life, Boston Univ.
School of Theology, 745 Commonwealth Ave., Boston, MA 02215.

* A description of Boston University housing options is enclosed.

8. Other information you feel we should have:

financial Aid form

School Year 1982-83

COLLEGE SCHOLARSHIP SERVICE OF THE COLLEGE BOARD

What is the Financial Aid Form?

The Financial Aid Form (FAF) is a form that you fill out if you want to apply for financial aid for the school year 1982-83 from:

- financial aid programs at colleges where you are thinking of going after high school or where you now go
- state scholarship and grant programs
- federal student financial aid programs, including the Pell (Basic) Grant Program

The information you give on the FAF is confidential.

After you complete the FAF, send it to the College Scholarship Service (CSS). The CSS will analyze it and send the information to the colleges and programs that you list on your FAF. Each college or program then decides whether you will get financial aid and how much aid you will get.

How do I apply for financial aid from colleges and from state scholarship and grant programs?

Check with the colleges you want to attend and your state scholarship or grant program to see if they need a copy of the FAF. If so, list them in question 41. It costs \$6.50 for the first college or program and \$4.50 for each other college or program you list in question 41. Don't send cash. Make your check or money order out to the College Scholarship Service. Some colleges and programs may ask you to fill out other forms as well.

How do I apply for federal student financial aid programs?

You apply for federal student financial aid programs by checking "Yes" in question 43. You'll find more information about federal student financial aid programs in this booklet.

When should I fill out the FAF?

Fill out and mail the FAF after January 1, 1982, but at least one month before the earliest deadline of the colleges and programs that you list in question 41. Don't file this FAF after March 15, 1983.

What is my CSS "Estimated Contribution"?

The CSS estimates what you and your family can pay toward your costs for college. Remember that each college or program makes the final decision about how much you and your family can pay. Because of this, the amount that the college or program figures can be higher or lower than the CSS Estimated Contribution.

The CSS will send you a report showing the information that was used to calculate your estimated contribution.

Where do I send the FAF?

After you fill out the FAF, put it in the envelope that you'll find inside this booklet and mail it to the correct address given below.

If you live in:

Alabama	AL	New Hampshire	NH
Connecticut	CT	New Jersey	NJ
Delaware	DE	New York	NY
District of Columbia	DC	North Carolina	NC
Florida	FL	Ohio	OH
Georgia	GA	Pennsylvania	PA
Indiana	IN	Puerto Rico	PR
Kentucky	KY	Rhode Island	RI
Louisiana	LA	South Carolina	SC
Maine	ME	Tennessee	TN
Maryland	MD	Vermont	VT
Massachusetts	MA	Virgin Is.	VI
Michigan	MI	Virginia	VA
Mississippi	MS	West Virginia	WV
		Wisconsin	WI

If you live in:

Alaska	AK	Nevada	NV
Amer. Samoa	AS	New Mexico	NM
Arizona	AZ	North Dakota	ND
Arkansas	AR	Northern Mariana Is.	CM
California	CA	Oklahoma	OK
Colorado	CO	Oregon	OR
Guam	GU	South Dakota	SD
Hawaii	HI	Texas	TX
Idaho	ID	Trust Territory of the Pacific Is.	
Illinois	IL	(Marshall and Caroline Is.)	TT
Iowa	IA	Utah	UT
Kansas	KS	Washington	WA
Minnesota	MN	Wyoming	WY
Missouri	MO		
Montana	MT		
Nebraska	NE		

send your filled-out FAF to:

College Scholarship Service
Box 2700
Princeton, NJ 08541

send your filled-out FAF to:

College Scholarship Service
Box 380
Berkeley, CA 94701

If you live somewhere other than the places listed above, send your filled-out FAF to the CSS office in Princeton, NJ.

Will the CSS tell me when it has finished analyzing my FAF?

Yes. The CSS will send you an Acknowledgment after it has analyzed your FAF. The Acknowledgment (including your "Estimated Contribution") will be sent to the student's mailing address given in question 2 of the FAF.

The Acknowledgment will list the colleges and programs to which your FAF was sent. If you list more than six colleges to get your FAF, the Acknowledgment will list only the first six. A second Acknowledgment will be sent to you separately which will list the additional colleges.

What if I later want to send my FAF to another college or program?

The Acknowledgment form has a section which you can tear off and send to CSS if you later want to send your FAF to another college or program. The section is called the Additional College Request Form (ACR). The fee for the ACR is \$6.50 for the first college or program you list and \$4.50 for each other one.

Note: Some colleges and programs may ask you to send a copy of your income tax return to them. If so, send it directly to the college or program. If you don't give the income tax information that is asked for, you may not receive aid. **Don't send any income tax forms with your FAF to the CSS.**

00

27c. \$.00

Section D—Income and Expense Information (continued)

- 28.** 1981 medical and dental expenses not paid by insurance
- 29.** 1981 elementary, junior high, and high school tuition paid (Don't include tuition paid for the student.)
- 30.** Expected 1982 taxable and nontaxable income and benefits (See instructions.)

If you are filling in the blue shaded areas, answer 31 and 32 about the student. Use the worksheets in the instructions to figure out the answers.

- 31.** Student's (and spouse's) total 1981 income minus U.S., state, and local income taxes paid
- 32.** Student's (and spouse's) savings and net assets

Parents

\$.00

\$.00

\$.00

\$.00

Student (and spouse)

28. \$.00

29. \$.00

If you are filling in only the gray shaded areas, skip to Section E. Don't answer 30, 31, and 32.

Section E—Asset Information**Parents**

What is it worth now?	What is owed on it?
\$.00	
\$.00	\$.00
\$.00	\$.00
\$.00	\$.00

Student (and spouse)

What is it worth now?	What is owed on it?
\$.00	
\$.00	\$.00
\$.00	\$.00
\$.00	\$.00

- 33.** Cash, savings, and checking accounts

- 34.** Home (Renters write in "0")

- 35.** Other real estate and investments

- 36.** Business and farm

ALL STUDENTS MUST FILL IN SECTIONS F AND G.

Section F—Student's (and Spouse's) Expected Income and Benefits

- 37.** a. Student's taxable income (Don't include student financial aid.) Summer 1982 3 months \$.00 School Year 1982-83 9 months \$.00
- b. Spouse's taxable income (Don't include student financial aid.) Summer 1982 3 months \$.00 School Year 1982-83 9 months \$.00
- July 1, 1982-June 30, 1983
- 38.** Social security benefits (for student, spouse, and dependent children) Amount per month \$.00 Number of months
- 39.** Veterans educational benefits (Include only the student's benefits from the GI Bill and Dependents Educational Assistance Program. Don't include VA Contributory Benefits.) Amount per month \$.00 Number of months
- 40.** Other income and benefits of student (and spouse) (Don't include student financial aid or any of the income or benefits given in 37, 38, and 39.) Amount for July 1, 1982-June 30, 1983 \$.00

Section G—Other Information and Signatures

45. (For office use only)

- 41.** List the names and code numbers of the colleges and programs that are to get information from this FAF. Don't list federal student aid programs. Be sure you enclose the right fee.

Name	City and state	CSS Code No.	★

* Housing Codes:

- 1 = Campus residence hall
2 = Campus married student housing
3 = Parents' home

- 4 = Relatives' home
5 = Off-campus residence hall
6 = Off-campus apartment/house
7 = Other type of housing

- 42.** Fee: Check the box next to the number of colleges and programs listed in 41.

- 1 ☐ \$6.50 3 ☐ \$15.50 5 ☐ \$24.50
2 ☐ \$11.00 4 ☐ \$20.00 6 ☐ \$29.00

Mail this FAF with a check or money order for the right amount made out to the College Scholarship Service.

- 43.** Do you give CSS permission to send information from this FAF to the U.S. Department of Education? (Answer "Yes" if you want to be considered for the Pell (Basic) Grant, Supplemental Educational Opportunity Grant, College Work-Study, National Direct Student Loan, or Guaranteed Student Loan programs.)

Yes ☐ 1 No ☐ 2

- 44.** Do you give the U.S. Department of Education permission to send information from this FAF to:

- a. the financial aid agency in your state?

Yes ☐ 1 No ☐ 2

- b. the first two colleges in 41?

Yes ☐ 1 No ☐ 2

Note: Answering "Yes" to 44a and 44b will not meet the requirements of most states and colleges for applying for financial aid. See instructions.

Certification: All of the information on this form is true and complete to the best of my knowledge. If asked by an authorized official, I agree to give proof of the information that I have given on this form. I realize that this proof may include a copy of my 1981 U.S., state, or local income tax return. I also realize that if I don't give proof when asked, the student may not get aid.

1
Student's signature

3
Father's signature

2
Spouse's signature

4
Mother's signature

Date completed:

Month Day Year

CONTINUE WITH QUESTION 46 ON THE NEXT PAGE.

Financial Aid Form—Side II

School Year 1982-83

Section H—Student's Information (continued)

46. Student's name
Last _____ First _____ M.I. _____

47. Student's home telephone number
Area Code _____ Number _____

48. Student's sex (optional) 1 ☐ Male 2 ☐ Female

49. If an entering first-time student during 1982-83, enter your high school 6-digit code number. Otherwise, leave blank.
Code Number _____

Name of high school _____

50. Expected college degree or certificate

Student's expected date of completion of college degree or certificate
Month _____ Year _____

51. For what academic period(s) in 1982-83 does the student want financial assistance? (Check all boxes that apply.)
1 ☐ Academic year, 1982-83 4 ☐ Winter term, 1982-83
2 ☐ Summer term, 1982 5 ☐ Spring term, 1983
3 ☐ Fall term, 1982 6 ☐ Summer term, 1983

Section I—Parents' Information

	1981	Estimated 1982
52. Breakdown of income in 23.		
a. Wages, salaries, tips—father or stepfather	\$.00	\$.00
b. Wages, salaries, tips—mother or stepmother	\$.00	\$.00
c-d. Interest and dividend income after IRS exclusion	\$.00	\$.00
e. Net income (or loss) from business or farm. If a loss, enter the amount in parentheses.	\$.00	\$.00
f. Other taxable income, such as capital gains (or losses), pensions, annuities, rents, royalties, partnerships, estates, trusts, etc. (List in 69.)	\$.00	\$.00
g. Adjustments to income (Give only IRS allowable amounts. See the worksheet in the instructions for 23. List in 69.)	\$.00	\$.00
53. Other income and benefits		
a. Social security benefits	\$.00	\$.00
b. Aid to Families with Dependent Children (AFDC or ADC)	\$.00	\$.00
c. All other income and benefits (List in 69.)	\$.00	\$.00

54. Check one box: ☐ father ☐ stepfather ☐ guardian

a. Name _____

b. Street address _____

c. City/State/Zip _____

d. Occupation/Title _____

e. Employer _____ f. Number of years _____

g. Social security number _____

55. Check one box: ☐ mother ☐ stepmother ☐ guardian

a. Name _____

b. Street address _____

c. City/State/Zip _____

d. Occupation/Title _____

e. Employer _____ f. Number of years _____

g. Social security number _____

56. Monthly home mortgage or rental payment \$.00
(If none, explain in 69.)

57. If you own a home, give
a. year purchased _____ b. purchase price \$.00

58. If you included investments or other real estate in 35, list
What is it worth now? What is owed on it?

	\$.00	\$.00
a. investments	\$.00	\$.00
b. other real estate	\$.00	\$.00

59. Give information for all children and other dependents who are included in parents' household in 17. Include parent if he or she will attend college in 1982-83. For persons not in school, give name and age only. If you need extra space, continue in 69.

Name	Age	Educational information 1981-82						Educational information 1982-83			
		Name of school or college	Year in school or college	Tuition and fees	Room and board	Scholarships and gift aid	Parents' contribution	Name of school or college	Check appropriate box if attending college		
									full-time	half-time or more	less than half-time
Student applicant											

60. Divorced or separated parents
(To be completed by the parent who has filed this form)

a. Student's natural or adoptive parents are:
☐ Divorced
☐ Legally separated
☐ Separated—no court action

Date of divorce or separation
Month _____ Year _____

b. Other parent's name _____
Home address _____
Occupation/Title _____
Employer _____

c. According to court order, when will support for student end?
Month _____ Year _____

	1981	Estimated 1982
d. Amount of child support received for the student	\$.00	\$.00
e. Total amount of child support received for all children	\$.00	\$.00
f. Amount of alimony received by parent who filed this form	\$.00	\$.00
g. Is there any agreement specifying a contribution for student's education? Yes ☐ No ☐ If yes, how much per year?	\$.00	\$.00
h. Who claimed student as a tax dependent for 1981?		
i. If there are special circumstances, check here ☐ and explain in 69.		

Section J—Student's Additional Information

61. Student's (and spouse's) resources (Don't enter monthly amounts.)	Summer 1982 (3 months)	Academic Year 1982-83 (9 months)
a. Student's wages, salaries, tips, etc. (before taxes and deductions. Don't include work-study earnings.)	\$.00	\$.00
b. Spouse's wages, salaries, tips, etc. (before taxes and deductions. Don't include work-study earnings.)	\$.00	\$.00
c. Other taxable income (interest, dividends, etc.)	\$.00	\$.00
d. Social security benefits	\$.00	\$.00
e. Veterans benefits	\$.00	\$.00
f. Aid to Families with Dependent Children (AFDC or ADC)	\$.00	\$.00
g. Support from student's parents	\$.00	\$.00
h. Support from spouse's parents	\$.00	\$.00
i. Grants, scholarships, fellowships, loans, and other aid already awarded (List in 69.)	\$.00	\$.00
j. Other nontaxable income	\$.00	\$.00
k. Total resources	\$.00	\$.00

62. Student's
a. Occupation _____
b. Employer _____

63. Spouse's
a. Name _____ b. Age _____
c. Occupation _____
d. Employer _____
e. College in 1982-83 _____

64. Give information for all children and other dependents.

Name	Age

65. Monthly home mortgage or rental payment \$.00
(If none, explain in 69.)

66. If you own a home, give
a. year purchased _____ b. purchase price \$.00

67. If you included investments or other real estate in 35, list

	What is it worth now?	What is owed on it?
a. investments	\$.00	\$.00
b. other real estate	\$.00	\$.00

68. List all colleges attended since high school up to and including the present. If you need more space, continue in 69.

Name of college	City and state	Period of attendance (mo./yr. to mo./yr.)	Check if you received financial aid.	CSS Code Number

Section K—Explanations and Special Circumstances

69. Use this space to list types and amounts of income or expense for questions 52f, 52g, 53c, and 61i. Also explain any unusual expenses, educational and other debts, or special circumstances. If you give an explanation below or on additional sheets of paper, check here. ☐

Financial aid for your education can come from the federal government, your state government, your college, and privately sponsored programs. Financial aid can include grants (money you don't have to pay back), loans, and jobs. This information should help you understand more about the federal student financial aid programs.

FEDERAL STUDENT FINANCIAL AID PROGRAMS

You can use this form as the first step in applying for financial aid from five student assistance programs offered by the U.S. Department of Education (ED). More than 6,500 colleges and other institutions take part in one or more of the federal programs. Some colleges, however, do not take part in all of the programs. Contact the college financial aid administrator to find out which federal programs the college participates in.

What are the five federal student aid programs?

Pell Grants (formerly called Basic Grants) Pell Grants are awarded to students who need money to pay for college. A Pell Grant is not a loan, so you don't have to pay it back. To get a Pell Grant, you must go to college at least half-time and be an undergraduate who doesn't already have a bachelor's degree.

Supplemental Educational Opportunity Grants (SEOG) An SEOG is also a grant. To get an SEOG, you must be an undergraduate who doesn't already have a bachelor's degree. Usually, you must be going to college at least half-time. However, a college can award SEOGs to a limited number of students who are enrolled for less than half-time.

College Work-Study (CWS) A CWS job lets you earn part of your college expenses for either undergraduate or graduate study. Usually, you must be going to college at least half-time. However, a college can award CWS jobs to a limited number of students who are enrolled for less than half-time.

National Direct Student Loans (NDSL) NDSLs are low-interest loans made by a college to both undergraduate and graduate students who are going to college at least half-time. After you leave college, you must repay this money.

Guaranteed Student Loans (GSL) A GSL is a low-interest loan made to you by a lender such as a bank, credit union, or savings and loan association. These loans are for both undergraduate and graduate students who are going to college at least half-time. After you leave college, you must repay this money.

Who can get aid from these programs?

To receive financial aid from these federal programs, you must:

- Be a U.S. citizen or an eligible noncitizen.
- Have financial need. The ED and your college will use the information you put on this form to determine your need.
- Attend a college that takes part in one or more of the programs.
- Be enrolled and working toward a degree, diploma, or certificate.

How do I get aid from these programs?

Fill out the FAF, check "Yes" to question 43, and send it to the CSS with the correct fee. **Your form must be received by March 15, 1983 but not before January 1, 1982. The sooner you send it in, the better.** The CSS will send your information to the ED.

Within six weeks after you mail in this form, the ED will send you a *Student Aid Report (SAR)*. On the SAR will be a number called a *Student Aid Index (SAI)*. A formula established by law is used to figure this number. The SAI helps decide whether you can get a Pell Grant and, if so, how much. The lower the SAI, the higher the Pell Grant will be. This SAI will also help the college decide whether you are eligible for aid from the SEOG, NDSL, and CWS programs.

If you don't get a SAR within six weeks, write to: Federal Student Aid Programs, Box 92505, Los Angeles, CA 90000. Give your name, address, social security number, and date of birth, and ask for a copy of your SAR. If your address has changed since you sent in your FAF, be sure to give your old and new addresses.

What if my financial situation changes?

This form asks mostly about income and expenses for 1981. If your financial situation has recently changed for the worse, you may be able to fill out a Special Condition Application for Federal Student

Aid. That application asks mostly about the income and expenses that you expect to have in 1982. Contact your financial aid administrator to find out more about the Special Condition Application for Federal Student Aid.

Where can I get additional information?

Write to Federal Student Aid Programs, Box 84, Washington, DC 20044, and ask for a copy of *The Student Guide: Five Federal Financial Aid Programs, 1982-83*.

Information on the Privacy Act and Use of Your Social Security Number

The Privacy Act of 1974 says that each federal agency that asks for your social security number or other information must tell you:

- its legal right to ask for the information and whether the law says you must give it
- what purpose the agency has in asking for it and how it will be used
- what could happen if you do not give it

You must give your social security number in order to apply for a Pell Grant and a Guaranteed Student Loan. The social security number is needed to know who you are, to process your form, and to keep track of your record. In addition, your social security number is used in the Pell Grant Program in recording information about your college attendance and progress; in making payments to you directly in case your college doesn't handle this, and in making sure that you have received your money. If you don't give your social security number, you will not get a Pell Grant or a Guaranteed Student Loan.

The legal right to require that you provide your social security number for the Pell Grant and Guaranteed Student Loan programs is based on Section 7(a) (2) of the Privacy Act of 1974.

It is requested that you voluntarily give your social security number if you are using this form only to apply for financial aid from the College Work-Study, National Direct Student Loan, and Supplemental Educational Opportunity Grant programs. Your social security number is used in processing your form. If you don't give your social security number, you are not disqualified from receiving aid under these programs.

The legal right to ask for all information except your social security number is based on sections of the law that authorizes the Pell Grant, Supplemental Educational Opportunity Grant, College Work-Study, National Direct Student Loan, and Guaranteed Student Loan programs. These include sections 411, 413B, 443, 464, 425, 428, and 482 of the Higher Education Act of 1965, as amended.

If you apply or intend to apply for student aid under all five programs, you must fill in all parts of the application except questions 30, 41, 42, 44, and all of Side II. However, if you are not applying or intending to apply for a Guaranteed Student Loan, you need not answer questions 7 and 16 as well as questions 30, 41, 42, 44, and all of Side II. Finally, if you are not applying for a Pell Grant or a Supplemental Educational Opportunity Grant, you need not answer question 8 as well as questions 30, 41, 42, 44, and all of Side II. If you don't answer question 44, it will be counted as "No."

The information on the form is asked for so that your Student Aid Index can be figured. The Student Aid Index is used to help decide how much federal financial aid you will get, if any. If you don't give the required information, you will not get federal student financial aid.

Your name, address, social security number, date of birth, Student Aid Indexes, student status, year in college, and state of legal residence will be sent to the first two colleges you list in question 41 even if you check "No" in question 44. This information will also go to the state scholarship agency in your state of legal residence to help it coordinate state financial aid programs with federal student aid programs. Also, information may be sent to members of Congress if you or your parents ask them to help with federal student aid questions. The information also may be used for any purpose which is a "routine use" listed in Appendix B of 34 CFR 5b.

INSTRUCTIONS

Read the instructions as you fill out this form. Most mistakes result from not reading the instructions. Mistakes may delay the processing of your form.

The instructions for this form will usually answer questions that you have. If you need more help, contact a guidance counselor at your high school or the financial aid administrator at the college you plan to attend.

Although other people (besides the student who is applying for aid) may help fill out this form, the form is about the student. When the words "you" and "your" are used, they always mean the student. When the word "college" is used, it means a college, university, graduate or professional school, vocational or technical school, or any other school beyond high school.

Records you will need

Get together these records for yourself and your family.

- 1981 U.S. income tax return (IRS Form 1040 or 1040A)
- 1981 state and local income tax returns
- W-2 forms and other records of money earned in 1981
- Records of nontaxable income, such as veterans, social security, or welfare benefits
- Current bank statements
- Current mortgage information
- Records of medical and dental bills that were paid in 1981
- Business and farm records

Won't file a tax return. If you or your parents won't be filing a 1981 U.S. income tax return, you'll need to know how much income, if any, was earned in 1981.

Tax return not completed yet. If you or your parents haven't completed a 1981 U.S. income tax return but will be filing one, use a blank tax return or the worksheet in the instructions to help you estimate what will be on the tax return. **If the actual tax return figures are different from what you give on your FAF, you'll have to make corrections later.**

Foreign tax return. If you or your parents filed or will file a 1981 income tax return with a central government outside the United States, use the information from that tax return to fill out this form. Convert all figures to U.S. dollars. If you or your parents also filed or will file a U.S. income tax return, use the information from both the U.S. income tax return and the foreign tax return to fill out this form.

Note: Don't report funds that you or your parents received as an award under the Distribution of Judgement Funds Act or the Alaska Native Claims Settlement Act as income or assets. Don't report property as an asset if: (a) it may not be sold or have loans placed against it without consent of the Secretary of Interior, or (b) the property is held in trust for you or your family by the U.S. government.

When you fill out this form:

- Use a pen with black or dark ink; don't use a pencil.
- Print carefully, so that your form will be easy to read.
- Round off figures to the nearest dollar.

If the instructions tell you to skip a question, you can leave it blank. Otherwise, if a question doesn't apply to you, don't leave it blank. Put a zero in the answer space. For example: \$ 0 .00.

The U.S. Department of Education can check the information that you give on this form through a process called validation. If you are selected for validation, you and/or your parents will have to provide the 1981 U.S., state, or local income tax return, the worksheets in this booklet, and other proof that your information is correct. So it is important that you keep this booklet and these financial records. Also, if you get federal student aid by giving incorrect information, you may have to pay it back. (See the **Warning** on the form.)

SIDE I

Section A—Student's Information

Print in this Section information about the student who is applying for aid.

1. Write in your last name, first name, and middle initial. Print carefully. For example:

W I L L I A M S O N
Last

2. Write in the address where you normally will be receiving mail. If you may be moving, be sure to give your permanent mailing address. Don't use the address of the financial aid office or any other office at a school.
3. Write in your social security number. Carefully copy the number from your social security card.
4. Write in the date you were born. Show the month as a two-digit number. For example, because July is the seventh month, you would write "07" in the boxes for "Month." Write in a two-digit number for the day. The fifth day of the month would be "05." Write in the last two numbers of the year. For example, 1964 would be "64." Therefore, if you were born July 5, 1964, write:

0 7 0 5 6 4
Month Day Year

5. Write in the two-letter abbreviation of your state of legal residence. Use the state abbreviations that are listed on the front cover.
6. If you are a U.S. citizen, check box "1" and go on to question 7. Check box "2" if you are one of the following:
 - U.S. national
 - U.S. permanent resident and you have an Alien Registration Receipt Card (I-151 or I-551)
 - Permanent resident of the Northern Mariana Islands
 - Permanent resident of the Trust Territory of the Pacific Islands
 - Other eligible noncitizen, and you have one of the following documents from the U.S. Immigration and Naturalization Service:
 - Arrival-Departure Record (I-94) showing: (a) "refugee," or (b) "adjustment applicant," or (c) "conditional entrant," or (d) "indefinite parole."
 - An official statement that you have been granted asylum in the U.S.
- If you cannot check box "1" or "2," you **must** check box "3." If you check box "3," you cannot get federal student aid. If you are in the U.S. on only an F1 or F2 student visa or only a J1 or J2 exchange visitor visa, you cannot get federal student aid.
7. Check your year in college from July 1, 1982 to June 30, 1983. Check only one box.
8. Check "No" if you don't have a bachelor's degree and you won't have one by July 1, 1982. Check "Yes" if you will have a bachelor's degree by July 1, 1982. Also check "Yes" if you will have a degree from a university in another country that is equal to a bachelor's degree.
9. Check the box for your current marital status.
10. Write in the number of dependent children that you have. If you have no dependent children, write in "0."

Section B—Student's Status

When the word "parents" is used in Section B of this form, it means your mother and/or father or your adoptive parents. In some cases it may mean a legal guardian who has been appointed by a court. It **doesn't** mean foster parents and, for this Section, it **doesn't** mean stepparents (but later in the instructions, you will be told if information about your stepparent is required).

Before you answer questions 11, 12, and 13, read the descriptions below and check the box next to the one that is true for you.

☐ **Your parents are both living and married to each other.** Answer the questions in Section B about them.

☐ **Your parents are divorced or separated.** Answer the questions in Section B for the parent you lived with most in the last 12 months. For example, if you lived with your mother most, answer questions 11, 12, and 13 about her and not about your father.

If you didn't live with either parent, or you lived with each parent an equal number of days, answer the questions in Section B for the parent who provided the greater amount of support to you in the last 12 months. (Support includes money, gifts, loans, housing, food, clothes, car, medical and dental care, payment of college costs, etc.)

☐ **Your parent is widowed or single.** Answer the questions in Section B about your widowed or single parent.

☐ **Your parents are both dead** and you don't have an adoptive parent or a legal guardian. Answer "No" to all questions in Section B, and fill in the gray shaded areas on the rest of this form.

☐ **You have a legal guardian.** Answer the questions in Section B about your legal guardian. For the purposes of this form, this is only a person whom a court has (a) appointed to be your legal guardian and (b) directed to support you with his or her own financial resources. If your guardian doesn't fit this definition, don't check this box.

☐ **You are a ward of the court.** Answer "No" to all questions in Section B, and fill in the gray shaded areas on the rest of this form.

Now answer questions 11, 12, and 13 based on which box you checked. Answer all three questions for both 1981 and 1982. If you leave any answer blank, it will be counted as "Yes."

- 11.** If you lived with your parents more than six weeks (a total of 42 days) in 1981 or you will in 1982, you must answer "Yes." You must answer "Yes" even if you pay your parents for room and board.
- 12.** If your parents claimed you on their 1981 U.S. income tax return or if they will claim you for 1982, you must answer "Yes."
- 13.** If your parents gave you more than \$750 worth of support in 1981 or if they will do so in 1982, you must answer "Yes." (Support includes money, gifts, loans, housing, food, clothes, car, medical and dental care, payment of college costs, etc.)

Important Instructions for Sections C, D, and E

If you answered "Yes" to any of the questions in Section B for any year, you must fill in all of the blue shaded areas on the form with information about your parents. In Section C, answer questions 14-18. In Sections D and E, give your parents' financial information. (Section D also has two questions about you, the student.) Don't fill in the gray shaded areas. **Exception:** If you are married, fill in both the blue and gray shaded areas.

Divorced, separated, widowed, or single parents. Give information only about the parent that you counted in Section B. If that parent has married or remarried, read the next paragraph.

Stepparent. If the parent that you counted in Section B has married or remarried, you must also include your stepparent's information if either:

- You lived with your stepparent (and parent) for more than six weeks (a total of 42 days) in 1981, or you will in 1982.
- or
- You got or will get more than \$750 in support from your stepparent in 1981 or 1982.

If you are reporting information about your stepparent, note that whenever the word "parents" is used on the rest of this form, it also means your stepparent.

If you answered "No" to all six questions in Section B, you must fill in all of the gray shaded areas on the form with information about you and, if you are married, your spouse (husband or wife). In Section C, answer questions 19 and 20. In Sections D and E, give your (and your spouse's) financial information. Although you must always fill in the gray shaded areas, you may also have to fill in the blue shaded areas if a college or program tells you to.

Section C—Household Information

Parents' information—blue shaded areas

Fill in this Section with information about your parents.

- 14.** Check the box for your parents' current marital status.
Show the current marital status of the people that you give information for on this form. For example, if you must give information about your mother and stepfather, check the box that says "married," because your mother and stepfather are married.
- 15.** Write in the two-letter abbreviation for your parents' state of legal residence. See the front cover for a list of state abbreviations.
- 16.** Write in the age of your older parent.
- 17.** Write in the number of people that your parents will support between July 1, 1982 and June 30, 1983. Include your parents, yourself, and your parents' other dependent children. If you (the student) have dependent children, also include them. Include other people only if they now live with and get more than half of their support from your parents and will continue to get this support between July 1, 1982 and June 30, 1983. Don't include your (the student's) spouse.
- 18.** Write in the number of people from question 17, including yourself, who will be going to college or other schools beyond the high school level between July 1, 1982 and June 30, 1983. To be included here, each student must be enrolled at least half-time. Half-time means the student is taking at least 6 credit hours per term. If the college uses clock hours, the student must be attending at least 12 clock hours per week.

Student's (and spouse's) information—gray shaded areas

Fill in this Section with information about yourself (and your spouse). If you are divorced or separated, don't include information about your spouse.

- 19.** Write in the number of people that you (and your spouse) will support between July 1, 1982 and June 30, 1983. Include yourself, your spouse, and your dependent children. Include other people only if they now live with and get more than half of their support from you (and your spouse) and will continue to get this support between July 1, 1982 and June 30, 1983.
- 20.** Write in the number of people from question 19, including yourself, who will be going to college or other schools beyond the high school level between July 1, 1982 and June 30, 1983. To be included here, each student must be enrolled at least half-time. Half-time means the student is taking at least 6 credit hours per term. If the college uses clock hours, the student must be attending at least 12 clock hours per week.

Section D—Income and Expense Information

If your parents filed or will file a 1981 U.S. income tax return, continue with question 21. Fill in the answers in this Section using your parents' 1981 U.S. income tax return (IRS Form 1040 or 1040A) or other financial records. Make sure you answer all of the questions in the section marked "Tax Filers Only." If you are giving information for only one parent and that parent filed or will file a joint tax return for 1981, give only that parent's portion.

of the income and expenses asked for in questions 22-26. Answer questions 31 and 32 about yourself.

If your parents did not and will not file a 1981 U.S. income tax return, skip questions 21-25 and go on to question 26. Answer questions 26-30 using your parents' financial records. The records include statements of income that your parents earned in 1981 and statements of nontaxable income that your parents got in 1981 (like social security, disability, and welfare benefits). Answer questions 31 and 32 about yourself.

If you (and your spouse) filed or will file a 1981 U.S. income tax return, continue with question 21. Fill in the answers in this Section using your (and your spouse's) 1981 U.S. income tax return (IRS Form 1040 or 1040A) or other financial records. Make sure you answer all of the questions in the section marked "Tax Filers Only." If you are divorced, separated, or widowed and you filed or will file a joint tax return for 1981, give only your portion of the income and expenses asked for in questions 22-26. Don't answer questions 30, 31, and 32.

If you (and your spouse) did not and will not file a 1981 U.S. income tax return, skip questions 21-25 and go on to question 26. Answer questions 26-29 using your (and your spouse's) financial records. The records include statements of income that you (and your spouse) earned in 1981 and statements of nontaxable income that you (and your spouse) got in 1981 (like social security, disability, and welfare benefits). Don't answer questions 30, 31, and 32.

Important: When figuring your income, don't include any earnings from student financial aid programs, such as College Work-Study. If a number that you copy from a U.S. income tax return includes such earnings, **subtract** them before you write in that number.

21. Tax return figures.

Check the box that says "from a completed return" if the 1981 U.S. income tax return has been filled out. For questions 22-25 copy the answers from the tax return.

Check the box that says "estimated" if the 1981 U.S. income tax return has not been filled out. For questions 22-25 write in the figures that will be on the tax return. Use a blank 1981 U.S. income tax return or the worksheet below to help you answer these questions.

22. Total number of exemptions for 1981.

Write in the number from Form 1040, line 6e or 1040A, line 6.

23. Income for 1981 from U.S. income tax return.

If the U.S. income tax return for 1981 has been completed, write in the number from Form 1040, line 31 or 1040A, line 10.

If the U.S. income tax return for 1981 has **not** been completed, use the worksheet below.

Worksheet for question 23

Wages, salaries, tips, etc. (Don't include student financial aid.) \$.00

Interest and dividend income after IRS exclusion + .00

Other taxable income (alimony received, business and farm income, capital gains, pensions, annuities, rents, and all other taxable income) + .00

Add all the numbers in the column. = .00

Subtract adjustments to income (moving expense, employee business expenses, payments to IRA and Keogh accounts, interest penalty for early withdrawal of savings, alimony paid, and income received for permanent and total disability). - .00

This is your answer for question 23. TOTAL \$.00

24a. U.S. income tax paid for 1981.

Write in the number from Form 1040, line 47 or 1040A, line 15a. Don't include any FICA, self-employment, or other taxes. Don't copy the amount of "federal income tax withheld" from a W-2 Form.

24b. State and local income taxes paid for 1981.

Write in the total amount of state and local income taxes **actually paid** for 1981. This is the amount withheld minus any refund, or the amount withheld plus any additional amount due. Don't include sales, property, or any other taxes that are not taxes on income.

25. Itemized deductions for 1981.

Write in the number from Form 1040, Schedule A, line 39. If deductions were not itemized or if a Form 1040A was filed, write in "0." (Business or farm owner: Don't use numbers from Schedule C or F.)

26. Income earned from work in 1981.

Write in the amount of income earned from work in 1981 by (a) your father and (b) your mother.

If you skipped questions 21-25, include your parents' earnings from work in 1981.

If you answered questions 21-25, include the "wages, salaries, tips, etc." from your parents' Form 1040, line 7 or 1040A, line 7. If your parents own a business or farm, also add in the numbers from Form 1040, lines 11 and 18.

Write in the amount of income earned from work in 1981 by (a) you and (b) your spouse. Don't include earnings from student financial aid programs.

If you skipped questions 21-25, include your (and your spouse's) earnings from work in 1981.

If you answered questions 21-25, include the "wages, salaries, tips, etc." from your (and your spouse's) Form 1040, line 7, or 1040A, line 7. If you (or your spouse) own(s) a business or farm, also add in the numbers from Form 1040, lines 11 and 18.

27. Other income and benefits for 1981.

a. Social security benefits for 1981.

Write in the amount of social security benefits (including Supplemental Security Income) that your parents got in 1981. Include the amounts that your parents got for their children under age 18. Don't include your benefits, even if they are a part of your parents' social security check.

This question doesn't apply to you. Go on to question 27b.

b. Aid to Families with Dependent Children (AFDC or ADC) for 1981.

Write in the total amount of benefits that your parents got in 1981 from Aid to Families with Dependent Children. (These are usually called AFDC or ADC benefits.)

Write in the total amount of benefits that you (and your spouse) got in 1981 from Aid to Families with Dependent Children. (These are usually called AFDC or ADC benefits.)

c. All other income and benefits for 1981.

Add up your parents' other income and benefits for 1981. Use the worksheet on the next page.

Add up your (and your spouse's) other income and benefits for 1981. Use the worksheet on the next page.

Worksheet for question 27c

Child support received	\$	.00
Welfare benefits (except AFDC or ADC)	+	.00
Unemployment compensation (Don't include any amount that you included in question 23.)	+	.00
Railroad Retirement Benefits	+	.00
Disability income	+	.00
Veterans benefits except educational benefits (Include Death Pension and Dependency & Indemnity Compensation (DIC) benefits.)	+	.00
Interest on tax-free bonds	+	.00
IRS interest and dividend exclusion	+	.00
Untaxed portions of pensions & capital gains	+	.00
Housing, food, & other living allowances for military, clergy, & others (Include cash payments & cash value of benefits.)	+	.00
Any other income and benefits (Don't include the types listed below.)	+	.00
This is your answer for question 27c.	TOTAL \$	.00

Don't include:

- Any income reported in question 23, 26a, 26b, 27a, or 27b
- Money from student financial aid programs (educational loans, work-study earnings, grants, or scholarships)
- Veterans benefits for education (GI Bill, Dependents Educational Assistance Program, or VA Contributory Benefits)
- "Adjustments to Income" reported on the 1981 U.S. income tax return (Form 1040, line 30)
- Gifts and support, other than money, received from friends or relatives
- Food stamps
- Tax-sheltered or deferred annuities

- 28.** Medical and dental expenses in 1981 not paid by insurance.

Write in the amount of money that your parents **paid** in 1981 for medical and dental expenses. Don't include amounts covered by insurance or the cost of insurance premiums. If your parents itemized deductions on their 1981 U.S. income tax return, write in the total of lines 2, 6a, 6b, 6c, and 6d of Form 1040, Schedule A.

Write in the amount of money that you (and your spouse) **paid** in 1981 for medical and dental expenses. Don't include amounts covered by insurance or the cost of insurance premiums. If you (and your spouse) itemized deductions on your 1981 U.S. income tax return, write in the total of lines 2, 6a, 6b, 6c, and 6d of Form 1040, Schedule A.

- 29.** Elementary, junior high, and high school tuition paid in 1981.

Write in the amount of money that your parents paid in 1981 for elementary, junior high, and high school tuition for their children. (Tuition doesn't include room and board.) Don't include any tuition that your parents paid for you or any tuition for preschool or college. Also, don't include tuition paid by scholarships.

Write in the amount of money that you (and your spouse)

paid in 1981 for elementary, junior high, and high school tuition for your children. (Tuition doesn't include room and board.) Don't include any tuition that you paid for yourself or any tuition for preschool or college. Also, don't include tuition paid by scholarships.

Then skip to Section E.

- 30.** Expected 1982 taxable and nontaxable income and benefits.

Write in the total amount of taxable and nontaxable income and benefits that your parents expect to get in 1982. Include the types of income that were asked for in questions 23, 27a, 27b, and 27c. If you skipped questions 21-25, include the types of income that were asked for in 26a, 26b, 27a, 27b, and 27c.

- 31.** Student's (and spouse's) 1981 income.

Use this worksheet to figure the student's (and, if married, the spouse's) 1981 income. If the student is divorced, separated, or widowed, don't include information for the spouse.

Worksheet for question 31

Student's 1981 earnings from work (Don't include work-study earnings.)	\$	.00
Spouse's 1981 earnings from work (Don't include work-study earnings.)	+	.00
Other 1981 taxable & nontaxable income—interest, dividends, AFDC or ADC, etc. (Don't include veterans educational benefits, social security benefits, or student financial aid.)	+	.00
Add all the numbers in the column.	=	.00
Subtract 1981 U.S., state, and local income taxes paid by student (& spouse).	-	.00
This is your answer for question 31.	TOTAL \$	.00

- 32.** Student's (and spouse's) assets.

Use this worksheet to figure the student's (and, if married, the spouse's) assets. If the student is divorced or separated, don't include information for the spouse.

Worksheet for question 32

Amount in cash, savings, and checking accounts (Don't include student aid.)	\$	.00
Real estate & investments other than the home you live in (See instruction for question 35.) What is it worth now? What is owed on it?	\$	.00 - \$.00 = .00
Business & farm (See instruction for question 36.) What is it worth now? What is owed on it?	\$	.00 - \$.00 = .00
Add all the numbers in the right-hand column.		
This is your answer for question 32.	TOTAL \$	.00

Section E—Asset Information

You must give information about your parents' assets in questions 33-36. Don't include money from student financial aid programs, such as grants, loans, and work-study. If you are giving information for only one parent and that parent has jointly owned assets, give only that parent's portion of the assets and debts.

You must give information about your (and your spouse's) assets in questions 33-36. Don't include money from student finan-

cial aid programs, such as grants, loans, and work-study. If you are divorced or separated and you have jointly owned assets, give only your portion of the assets and debts.

Don't include personal or consumer loans or any debts that are not related to the assets listed.

33. Cash, savings, and checking accounts.

Write in the amount of money that is in cash, savings, and checking accounts today.

34. Home.

Write in how much the home is worth today. Use the realistic price at which the home could be sold today. Don't use assessed, insured, or tax value. A "home" includes a house, mobile home, condominium, etc. Renters write in "0."

Then write in how much is owed on the home including the present mortgage and related debts on the home. (Don't include interest due.) Check with the mortgage company if you don't know.

35. Other real estate and investments.

Write in how much other real estate and investments are worth today. Investments include trust funds, money market funds, stocks, bonds, other securities, commodities, precious and strategic metals, etc.

Then write in how much is owed on other real estate and investments.

36. Business and farm.

Write in how much the business and farm are worth today. Include the value of land, buildings, machinery, equipment, livestock, inventories, etc. Don't include how much the home is worth. (Home value should be given in question 34.)

Then write in what is owed on the business and farm. Include only the present mortgage and related debts for which the business and farm were used as collateral.

If your parents are not the sole owners, write in only their share of the total business and farm value and debt.

If you (and your spouse) are not the sole owners, write in only your (and your spouse's) share of the total business and farm value and debt.

All students must fill in Sections F and G.

**Section F—Student's (and Spouse's)
Expected Income and Benefits**

Questions 37-40 ask about income and benefits you expect to get. Answer these questions as accurately as you can. If a question doesn't apply to you, or if you don't expect to get any income or benefits from that source, don't leave it blank; write in "0."

37a. Write in the total amount of taxable income that (a) you and
& b. (b) your spouse expect to get during the 3-month summer of 1982 and the 9-month school year of 1982-83.

Include:

- Wages, salaries, and tips
- Interest and dividend income
- Any other income that will be earned or will be taxed

Don't include income from a job that you or your spouse will get from student financial aid programs.

38. Write in the amount of social security benefits (including Supplemental Security Income) that you will get per month from July 1, 1982 through June 30, 1983, and the number of months during this time that you will get these benefits. Include benefits for yourself, your spouse, and your dependent children. If you're not sure what you will get, contact the Social Security Administration.

39. Write in the amount of veterans educational benefits that you will get per month from July 1, 1982 through June 30, 1983, and the number of months during this time you will get these benefits. Include only what you will get from the GI Bill and Dependents Educational Assistance Program. If you are not sure what you will get, contact the Veterans Administration.

Don't include Death Pension, Dependency and Indemnity

Compensation (DIC), VA Contributory Benefits, or spouse's GI Bill.

40. Write in the amount of other income and benefits that you (and your spouse) expect to get from July 1, 1982 through June 30, 1983.

Include:

- Child support received for your children
- Aid to Families with Dependent Children (AFDC or ADC)
- Welfare benefits
- Unemployment compensation (Don't include any unemployment compensation that you included in question 37a or 37b.)
- Railroad Retirement Benefits
- Disability income
- Veterans benefits such as Death Pension and Dependency and Indemnity Compensation (DIC) benefits (Don't include the benefits that you gave in question 39 or VA Contributory benefits.)
- Spouse's GI bill
- Interest on tax-free bonds
- IRS interest and dividend exclusion
- Untaxed portions of pensions and capital gains
- Housing, food, and other living allowances for military, clergy, and others (Include cash payments and cash value of benefits.)
- Any other income and benefits

Don't include food stamps, money from student financial aid programs (educational loans, work-study earnings, grants, or scholarships), or any of the income or benefits that you reported in questions 37, 38, and 39.

Section G—Other Information and Signatures

41. Give the full name, address, CSS code number, and housing code for each college and program that you want to get information from this FAF. Don't leave this question blank. Don't list federal student aid programs. Be sure you enclose the right fee.

You will find the code numbers in the CSS code list at the back of this booklet. Colleges on the code list are listed alphabetically within the state in which they are located. If a state has one or more state scholarship programs, they are printed at the beginning of the state's listing in **bold type**. A dash (—) to the left of a college means that it is a campus or branch of a college or university system.

The inclusion of a college on the list doesn't necessarily mean that the college requires the FAF. Check with the college if you're not sure. If you can't find a code number for a college, be sure that the college needs a copy of your FAF. Then, write in the name and address of the college, but leave the space for the CSS code number blank. CSS will write in the code number for you.

42. Check the box that shows the number of colleges and programs listed in question 41. Write your check or money order for the total amount made out to the College Scholarship Service. Send it with your FAF to the CSS. If you don't send the right fee with your FAF, the form can't be processed and it will be returned to you.

43. Check "Yes" if you want the CSS to send information from your FAF to the U.S. Department of Education. Answer "Yes" if you want to be considered for the Pell (Basic) Grant, Supplemental Educational Opportunity Grant, College Work-Study, National Direct Student Loan, or Guaranteed Student Loan programs. Answer "No" if you don't want to be considered for such aid. If you leave the answer to this question blank, it will be counted as "No."

44a. If you answer "Yes" to a and/or b, the U.S. Department of Education may send information from this form to (a) the state financial aid agency in your state and/or (b) the first two colleges in question 41. Check "No" if you don't want your information sent.

You should know that all state agencies and most colleges that use the FAF require that you have a CSS analysis of your information sent to them. Answering "Yes" to 44a and 44b will not, in most cases, meet agency and college application requirements. Normally, you must also ask that the CSS analysis be sent to the state agency and colleges.

Certification: You must sign this form. If you are married, your spouse must sign this form. If you filled in the blue shaded areas, at least one of your parents must also sign this form. Everyone signing this form is saying that all of the information on the form is correct and that everyone is willing to give documents (such as a 1981 U.S. or state income tax return) to prove that the information is correct.

SIDE II

Because some of the questions on Side II of the FAF are self-explanatory, the instructions below are only for questions that may need some explanation.

Section H—Student's Information (continued)

- 49.** If you are entering college as a first-time student, write in your high school six-digit code number. You can get the code number from your high school counselor's office. Also, give the name of your high school.
- 50.** Write in the name of the degree or certificate which you are now working toward. For example, if you are now working toward your bachelor's degree, list "BA" or "BS" even though you eventually plan to get a master's degree. Also, write in the date that you expect to get the degree or certificate.

Section I—Parents' Information

If you are filling in the blue shaded areas, give parents' information in questions 52-60.

52a.-52g. These questions ask for a breakdown of the income given in question 23.

- a.** Write in the amount of earnings from work by your father (or stepfather or guardian) that will be claimed on his U.S. income tax return. Under 1981, include the amounts from his 1981 Form 1040, line 7 or 1040A, line 7. If your parents file a joint return, give only the amount of your father's income.
- b.** Write in the amount of income earned from work by your mother (or stepmother or guardian) that will be claimed on her U.S. income tax return. Under 1981, include the amounts from her 1981 Form 1040, line 7 or 1040A, line 7. If your parents file a joint return, give only the amount of your mother's income.
- c.-g.** If your parents are married and will file separate U.S. income tax returns, add the figures from both returns and write in the total when you answer questions 52c-52g.
- c.-d.** Write in the amount of your parents' interest and dividend income after IRS exclusion. Under 1981, give the amount reported on your parents' 1981 Form 1040, line 8e or 1040A, line 8e.
- e.** Write in the amount of your parents' net income (or loss) from a business or farm. Under 1981, include the amount reported on your parents' 1981 Form 1040, lines 11 and 18.
- f.** Write in the amount of other taxable income (or loss) other than wages, interest, dividends, and business and farm income received by your parents. Under 1981, give the amounts reported on your parents' 1981 Form 1040, lines 9, 10, 12-15, 16b, 17, 19b and 20 or 1040A, line 9b. List the kinds of income and amounts in question 69.
- g.** Write in the amount of adjustments to income reported on your parents' 1981 Form 1040, line 30. Don't include

Itemized deductions. Give only amounts allowed by the Internal Revenue Service. See the worksheet for question 23 for a listing of allowed adjustments. List the kinds of adjustments and amounts in question 69. **If adjustments are not listed, they will not be allowed.**

- 53a.** Write in the same amount of social security benefits that you gave for 1981 in question 27a.
- b.** Write in the same amount of Aid to Families with Dependent Children that you gave for 1981 in question 27b.
- c.** Write in the same amount of other income and benefits that you gave for 1981 in question 27c. List the kinds of income and amounts in question 69.

Section J—Student's Information

61a.-61k. Estimate the figures for the 3-month summer of 1982 and the 9-month school year of 1982-83.

- a.** Write in the amount of wages you will earn. Don't include income for work that you get through student financial aid programs.
- b.** Write in the amount of wages your spouse will earn. Don't include income for work that your spouse gets through student financial aid programs.
- c.** Write in the amount of all taxable income other than wages. Include interest, dividends, and other taxable income.
- d.** Write in the amount of social security benefits that you will get for yourself, your spouse, and your dependent children.
- e.** Write in the amount of veterans educational benefits that you will get. Include only what you will get from the GI Bill and Dependents Educational Assistance Program. If you are not sure what you will get, contact the Veterans Administration. Don't include Death Pension and Dependency and Indemnity Compensation. Include these amounts in question 61j. Don't include VA Contributory Benefits.
- f.** Write in the amount of Aid to Families with Dependent Children (AFDC or ADC) that you will get.
- g.** Write in the amount of support that you will get from your parents.
- h.** Write in the amount of support that your spouse will get from his or her parents.
- i.** Write in the total amount of grants, scholarships, fellowships, loans, and other financial aid that **you have actually been awarded**. List the kinds of aid and the amount of each in question 69.
- j.** Write in the amount of other nontaxable income that you (and your spouse) will get.

Include:

- Child support received for your children
- Welfare benefits (except AFDC or ADC)
- Unemployment compensation (Don't include any unemployment compensation that you included in question 61c.)
- Railroad Retirement Benefits
- Disability income
- Veterans benefits such as Death Pension and Dependency and Indemnity Compensation benefits (Don't include the benefits that you gave in question 61e or VA Contributory Benefits.)
- Spouse's GI Bill
- Interest on tax-free bonds
- IRS interest and dividend exclusion
- Untaxed portions of pensions and capital gains
- Housing, food, and other living allowances for military, clergy, and others (Include cash payments and cash value of benefits.)
- Any other income and benefits

Double-check your FAF to make sure it is complete and accurate. Be sure it has the necessary signatures on Side I. Keep this booklet handy. You will need it later.

SS Code List

ALABAMA

4003	Alabama A & M University	4138	—San Luis Obispo (Polytechnic)	4501	Mount San Antonio College
4004	University:	4139	—Sonoma	4504	Mount San Jacinto College
—	—Aurum	4140	—Stanislaus	4509	Naga College
—	—Montgomery	4182	California Western Sch. of Law	4558	National Technical School
3231	Bessmer State Tech. Coll.	4189	Canada College	4557	National University
406	Birmingham-Southern College	4190	Central California Commercial Coll.	4555	New College of California
106	Brewer's College	4083	Cerritos College	—	—
1262	Gadsden State Junior College	4027	Cerro Coso Community College	4540	Northrup University
1303	Huntingdon College	725	Chabot College	4581	Oakland College
1736	Jacksonville State University	4747	Chaffrey Community College	4582	Oakland University
1182	Jefferson State College	4047	Chapman College	4584	Oregon Coast College
1936	John C. Calhoun St. Coll.	4041	Charles R. Drew Postgraduate	4394	Osiris/Parsons Institute
—	Comm. Coll.	8301	Christie College Irvine	4591	Oxnard College
1353	Madison State Community College	4039	Christian Heritage College	4597	Pacific Christian College
1737	Livingston University	4150	Christian College	4612	Pacific Oaks College
1468	Miles College	4051	Citrus College	4602	Pacific Union College
1062	Midwood College	4104	City College of San Francisco	4606	Palo Verde College
3202	Samford University	4053	Claremont Graduate School	4602	Palomar College
1733	Spring Hill College	4054	Claremont Men's College	4604	Pasadena City College
1739	Stillman College	7182	Cleveland Clinic Hospital of Los Angeles	7904	Pasadena College of Chiropractic
4000	Talalega College	4057	Cogswell College	—	Patten College
1738	Troy State University, Troy	4118	College of Alameda	Pepperdine University:	—
1813	Tuskegee Institute	4117	College of the Holy Spirit	4326	—Los Angeles
1056	University of Alabama	4085	College of the Desert	4309	—Fairbu
1832	—Birmingham:	4061	College of Marin	4159	—School of Law
1035	—School of Dentistry	4083	College of St. James	4619	Pitzer College
1992	—School of Medicine	8550	College Osteopathic Med. of the Pacific	4605	Point Loma College
390	—School of Optometry	4100	College of the Redwoods	4604	Pomona College
1854	—Huntsville	4070	College of St. Mary	4608	Porterville College
4004	University of Montevallo	4071	College of the Sequoias	4663	Rio Hondo College
1880	University of North Alabama	4087	College of the Siskiyous	4664	Riverside City College
—	—	—	—	4764	Rutledge College of San Diego
—	—	—	—	4600	Sacramento City College

ALASKA

4201	Alaska Pacific University	4943	Contra Costa College	4675	Saint Mary's Coll. of California
4202	Anchororage Community Coll.	4121	Cosumnes River College	4750	Samuel Merritt Hospital
4742	Sheldon Jackson Coll.	4126	Crafton Hills College	4679	San Bernardino Valley College
	University of Alaska:	4101	Cuesta College	4681	San Diego City College
4896	—Anchorage	4252	Cuyamaca College	4669	San Diego Evening College
4866	—Fairbanks	4104	Cypress College	4735	San Diego Mesa College
4897	—Juneau	4286	De Anza College	4728	San Diego Miramar College

ARIZONA

4297	Arizona Automotive Inst.	4296	East Los Angeles College	4744	San Francisco Conserv. of Music
4299	Arizona State University, Tempe	4297	El Camino College	4745	San Joaquin Delta College
4277	Derry Institute of Technology	4298	Empire College	4686	San Jose City College
4295	Arizona College	4273	Evergreen Valley College	4688	Santa Ana College
4305	Emory-Bridge Ariz. Univ.	Fashion Inst. of Design & Merchising		4689	Santa Barbara City College
4513	Mesa Community College	—Los Angeles		4691	Santa Monica College
4506	Northridge State Univ.	4461	—San Francisco	4692	Santa Rosa Junior College
7519	Phoenix Institute of Technology	4460	—Sherman College	4693	Scopus College
4631	Prescott Center for Alternative Educ.	4318	Feather River College	4696	Shasta College
		4315	Foothill College	4697	Sierra College

ARKANSAS

6010	Arkansas State Univ., State U.	4313	Fuller Theological Seminary	4746	Skyline College
6011	Arkansas Tech University	4314	Fulton College	4749	Solano Community College
6267	Harding University	7305	Galen Coll. of Med. & Dent.	4750	Southern California College
6578	Philander Smith College		Assts.	4761	Southeast Coll. of Med. & Dent.
	University of Arkansas:	7308	Gavilan College		Assts., Los Angeles
6066	— Fayetteville	4327	Glendale Community College	4728	Southwestern College
6087	— Monticello	4329	Golden Gate University	4703	Southwestern Univ. School of Law
6004	— Pine Bluff	4339	Golden West College	4704	Stanford University
6012	University of Central Arkansas	4336	Graduate Theological Union		

CALIFORNIA

4203	Academy of Art College	4342	Hastings College of Law	4039	United States Internal I
4202	Allen Hancock College	4343	Head Engineering College		University of California
4010	Amador College	4344	Hendrix College	4339	Berkley Graduate Division
7024	American Academy of Dramatic	4452	Hayward	4333	Berkley Undergraduate Div
	Art West	4451	Oakland	4834	Davis
7005	American Conservatory Theatre	4453	Sacramento	3902	Sch of Law, Davis
4216	American Film Institute	4454	San Francisco	4388	School of Medicine, Davis
4004	American River College	4455	San Jose	4395	Irvine
4005	Anelope Valley College	4358	How Names College	4884	School of Medicine, Irvine
Antioch University:		4359	Imperial Valley College	4337	Los Angeles (UCLA)
4210	San Francisco	4361	Indian Valley College	8818	Sch. of Grad. Mangmt., Los
7032	Venice	4363	John F. Kennedy Univ.		Ang.
4008	Armstrong College	4365	Kelsey John Univ.	4379	Sch. of Medicine, Los
4009	Art Center College of Design	4455	King's River Comm. Coll.	4839	Riverside
4056	Azusa Pacific Univ.	4620	King Tahoe Community Coll.	4836	San Diego
4015	Bakerfield College	4442	Laney College	7983	Medicine, San Diego
4020	Barstow Community Coll.	4446	Lassen Community College	4840	San Francisco
4234	Baylor College	4404	Loma Linda University:	4908	Medicine, San Fran.
4021	Bethany College	7062	Health Related Profs.	4885	Nursing, San Fran.
4017	Biola College	4060	Loma Linda	7993	Pharmacy, San Fran.
4236	Brooks College, Long Beach	4383	Riverside	4833	Santa Barbara
4228	Brooks Institute	4419	School of Dentistry	4860	Santa Cruz
4232	Bryan Coll. of Court Reporting	4418	School of Medicine		Shastah Coll. of Jurispr.
Bryman College					

4240	—A
7088	—

4726	— San Jose	4391	Los Angeles City College	4065	University of the Pacific
4742	Butte College	4393	Los Angeles College of Chiropractic	4085	— Midbridge School of — School of Dentistry
4084	Cabrillo College	4405	Los Angeles County Medical Center	4090	University of Redlands
4086	California Baptist College	4395	Los Angeles Harbor College	4101	— University of San Diego
4031	California Coll. of Arts & Crafts	4394	Los Angeles Mission College	4491	— University of San Francisco
4056	California Hospital Med. Ctr.	4398	Los Angeles Pierce College	7502	— Law
4058	California Institute of Tech.	4399	Los Angeles Southwest College	4511	— Nursing
4034	California Inst. of Technology	4400	Los Angeles Trade Technical College	4551	University of Santa Clara
4038	California Lutheran College	4401	Los Angeles Valley College	4852	Univ. of Southern California
4035	California Maritime Academy	4397	Los Medanos College	4491	— University of Southern California
4036	California Sch. of Professional Psych.	4404	Loyola Marymount University	4492	— School of Law
4128	— Berkeley	4397	Loyola University Sch. of Law	4882	— School of Medicine
4148	— Fresno	4517	Marymount Palos Verdes	7930	— School of Pharmacy
4129	— Los Angeles	4515		7330	Valley Coll. of Med. & Dent.
4142	— San Diego	4517	Mendocino College		Assts.
California State Universities & Colleges		4483	Menlo College	4331	Ventura College
— Bakersfield		4512	Merced College	4370	Victor Valley College
4110	— Chico	4523	Merrill Coll. of Court Reporting	4930	West Coast Bible College
4098	— Dominguez Hills	4523	Merritt College	4056	West Hills Community College
4312	— Fresno	4502	Mills College	4584	West Los Angeles College
4300	— Fullerton	4585	Miss Costa College	4584	West Valley College
4101	— Hayward	4582	Mission College, Santa Clara	4969	Western State University
4345	— Humboldt	4587	Modesto Junior College	4931	— Fullerton
4389	— Long Beach	4507	Monterey Inst. of Int'l Studies	4932	— San Diego
4399	— Los Angeles (CSUC)	4490	Monterey Peninsula College	4950	Whittier College
4707	— Northridge	4512	Moorpark College	4928	— School of Education
4081	— Pomona (Polytechnic)	4520	Mount Saint Mary's College	4981	Woodbury University
4671	— Sacramento	4520	— Doherty	4081	— Woodbury
4099	— San Bernardino			4028	World College West
4682	— San Diego				
4684	— San Diego				

4965	Wright Institute, Berkeley	5717	Charon Williams College,
4994	Yuba College		Idaho
		5106	Chopla Junior College
		5437	College of Boca Raton
		5159	Florida Beach Community Co
		5223	Eckerd College
		5191	Edison Community College
		5190	Emory-Riddle Aeronautical U.
		5335	Flagler College
		5125	Florida A & M University
		5191	Florida Atlantic University
		5216	Florida College
		5080	Florida Inst. of Tech., Melbou
		5286	Florida International University
		5216	Florida Junior Coll., Jacksonville
		5236	Florida Keys Community College
		5216	Florida Memorial College
		5218	Florida Southern College
		5219	Florida State Univ., Tallahassee
		5217	Fort Lauderdale Community College
		5265	Garcés Commercial College
		5271	Gulf Coast Community College

CONNECTICUT

3009	Connecticut State Scholarship Program	5337	Jackson Memorial Hospital
3019	Abertus Magnus College	5338	Johnsonville University
3056	Adams Community College	5339	Lake City Community College
3211	Brianwood College	5376	Lake Summit Community College
3214	Bridgeport Hospital	5378	Lakeandale Coll. of Bus. & Fast
3240	Central Connecticut State Coll.	5427	Manatee Junior College
3284	Connecticut College	5446	Miam-Deade Community College
3465	Eastern Connecticut State Coll.	5448	—Medical Center
3390	Eastern Connecticut State Coll.	5451	—New World
3421	Greater Hartford Comm. Coll.	5452	—North
3423	Greater New Haven St. Tech. Coll.	5506	New Coll. of the U. of So. Florida
3431	Hartford College for Women	5514	Norfolk University
3438	Hartford State Technical Coll.	5553	Pan Bach Atlantic College
3479	Holy Apostles College	5562	Pan-Bach: Junior College
3500	Immaculate Conception Coll.	5562	Palco Hernando Community College
3544	Manchester Community College	5563	Pennsylvania State Univ. Coll.
3550	Mattachusetts Community College	5535	Pennsylvania State Univ. Coll.
3551	Midwestern Community College	5548	Pok Community College
3558	Midwestern Community College	5969	Prosperr Hall College
3581	Mohagan Community College	5573	Rising Star Coll. of Art & Design
3625	Northern Conn. Comm. Coll.	5602	Robertson Inst. of FL.
3652	Northwestern Community College	5574	S. Dixie
3675	Norman State Tech. Coll.	5575	Rollins College
3682	Ona N. Wilcox Sch. of Nursing	5603	Rollins Community Coll.
3687	Oregon State Univ.	5638	Saint Leo College
3957	Prairie & Chester Institute	5831	Saint Petersburg Junior College
3988	Rocky Hill	5846	—Clearwater
3998	Rocky Hill	5606	—St. Petersburg
3676	Post College	5611	—Tarpon Springs
3716	Queensbury Valley Comm. Coll.	5653	Santa Fe Community College
3718	Queensbury Valley Comm. Coll.	5656	Seminole Community College
3780	Sacred Heart University	5622	Southeastern College
3782	Sacred Heart University	5679	Southern College
3784	Saint Joseph College	5808	Stanton University
3795	Saint Mary's Hospital	5479	Tallahassee Community College
3800	Saint Vincent's Medical Ctr.	5909	Tampa Gen. Hosp. Sch. Rad. Oncol.
3822	South Central Community College	5841	University of Electronics Institute
3662	Southern Connecticut St. Coll.	5233	University of Central Florida
3905	Technical Institute University	5812	Univ. of Florida, Gainesville
3914	Texas Tech. State Coll.	5813	Univ. of Florida, Gainesville
3917	Trinity College	5802	—School of Medicine
3987	Tunxis Community College	5490	University of North Florida
3914	University of Connecticut	5801	—School of Medicine
3915	University of Connecticut	5819	University of Tampa
3937	—School of Dental Medicine	5833	University of West Florida
7867	School of Law	5833	University of West Florida
7868	School of Medicine	5893	Webber College
7888	School of Social Work		
3436	University of Hartford		

GEORGIA

5001	Abraham Baldwin Agri. Coll.
5002	Agnes Scott College
5734	Albany Area Voc. Tech. School
5026	Albany Junior College
5004	Albany State College
5009	Andrew College
5012	Armstrong State College
5429	Art Institute of Atlanta
5030	Atlanta Area Technical School
5029	Atlanta Christian College
5014	Atlanta College of Art
5730	Atlanta College of Business
5041	Atlanta College of Medical and Dental Assistants
5725	Atlanta Junior College
5015	Atlanta University

DISTRICT OF COLUMBIA

5707	American University	5059	Bard College
5708	Washington College of Law	5060	Baylor College
5709	Beacon College	5061	Brainerd Women's College
5710	Catholic University of America	5066	Brenau College
5714	Corcoran School of Art	5068	Brunswick-Parker College
5715	Gallaudet	5078	Brunswick Junior College
5286	George Washington University	5080	Clark College
5290	School of Medicine	5145	Clayton Junior College
5294	Georgetown University	5123	Columbia College
5297	Howard University	5124	Central State Univ.
5422	Mont Vernon College	5736	Crabbs College
5422	Second Street Baptist Church	5125	Crawford W. Long Memorial
5632	Strayer College	5126	DePauw
5639	Trinity College	5127	Danforth Junior College
5639	University of District of Columbia	5640	Community College
5935	Washington International College	5641	Central
		5684	—North

FLORIDA

5040	Art Institute of Fort Lauderdale	5157	Draughts Jr. Coll.
5053	Barry College	5200	Emmanuel County Junior College
5712	Bauder Fashion College	5184	Emmanuel College
6061	Bethune-Cookman College	5187	Emory University
5717	Biscayne College	5188	— School of Medicine
5703	Biscayne Paramedical Institute	5237	Floyd Junior College
5045	Brevard Community College	5220	Fort Valley State College
Broward Community College		5232	Gainesville Junior College
5717	— Fort Lauderdale (Central)	5233	Georgia Baptist Hospital
7411	Hollywood (South)	5272	Georgia College
5735	— Pompano Beach (North)	5248	Georgia Institute of Technology
5127	Central Florida Comm. Coll.	5249	Georgia Military College

5250	Georgia Southern College
5251	Georgia Southwestern College
5251	Georgia State Univ., Atlanta
5256	Gordon Junior College
5263	Grady Memorial Hospital
5339	Kennesaw College
5362	LaGrange College
5758	Lie Chiropractic College
5439	Macon Junior College
5440	Memphis Coll. of Business
9067	—Albany
5591	—Columbus
5406	Medical College of Georgia
5406	—Milledgeville
5025	—Atlanta
5409	—Macon
5411	Morehouse School of Pharmacy
5411	—Middle Georgia College
5415	Morehouse College
5417	Morris Brown College
5417	—North Georgia College
5507	No. Georgia Tech. & Voc. Sch.
5521	Oglethorpe University
5186	Oxford College
5195	—Maine College
5537	Piedmont College, Demorest
5543	Piedmont Hospital, Atlanta
5558	Reinhardt College
5569	—Savannah Area Voc. Tech. Sch.
5609	Savannah State College
5616	Shorte College
5619	South Georgia College
5620	—Georgia Voc. & Tech. Sch.
5626	Southern Technical Institute
5628	Spelman College
5735	Tift College
5797	—Texas Falls College
5798	Truett McConnell College
5813	University of Georgia, Athens
5855	—Staunton State College
5868	Waycross Junior College
5936	Waycross State Co. Area Voc. Tech. Sch.
5895	Wayvan College
5900	West Georgia College
5990	Young Harris College

HAWAII

4106 Brigham Young University
4324 Cannon's Int'l Bus. Coll.
4105 Chamaine Univ. of Honolulu
4351 Hawaii Loa College
4352 Hawaii Pacific College
7407 Hawaii School of Business
University of Hawaii:
4869 —Hilo
4350 —Honolulu Community Coll.
4377 —Kaplan Community Coll.
4378 —Kauai Community Coll.
4410 —Leeward Community Coll.
4867 —Maipo
4510 —Maui Community Coll.
4976 —Windward Community Coll.

IDAHO

4018	Boise State University
4060	College of Idaho
4114	College of Southern Idaho
4272	Eastern Idaho Voc. Tech. Inst.
4355	Idaho State Univ., Pocatello
4385	Lewis-Clark State College
4539	North Idaho College
4544	Northwest Nazarene College
4657	Ricks College

— ILLINOIS

- 1025 Augusta College
- 1027 Aurora College
- 1052 Barlet College
- 1057 Belleville Area College
- 1060 Black Hawk College, Moline
- 1065 Blackburn College
- 1070 Bradley University
- 1075 Central Missouri Comm. Coll.
- 1080 Chicago College of Commerce
- 1115 Chicago-Kent College of Law
- 1118 Chicago State University
- 1129 College of Lake County
- 1130 College of Saint Francis
- 1135 Columbia College
- 1140 Sinclair College
- 8335 Control Data Institute, Chicago
- 1160 Danville Area Comm. College
- 1155 De Paul University
- 1165 Eastern Ill. Technology
- 1199 Eastern Illinois University
- 1203 Elgin Community College
- 1206 Elmhurst College
- 1206 Eureka College
- 1209 Evanston Hospital
- 1248 George Williams College
- 1254 Governors State University
- 1256 Greenville College
- 1349 Greer Technical Institute
- 1370 Joliet Benedictine College
- 1315 Illinois College
- 1318 Illinois Institute of Technology
- 3671 Illinois Masonic Med. Ctr.
- 1370 Joliet Wesleyan University
- 1346 Joliet Junior College
- 1351 Judson College
- 366 Kendall College
- 1911 Kennedy-King College
- 1372 Knox College
- 1392 Lake Forest College
- 1405 Lewis University
- 1405 Lincoln Christian College
- 1406 Lincoln College
- 1409 Loyola College
- 1412 Loyola University of Chicago
- 1755 —Niles College
- 1426 —School of Dentistry
- 1426 —University School of Medicine
- 1520 MacMurray Junior College
- 1435 MacMurray College

1489	Alma X College	6046	Brian College	7579	Louisville Coll. of Medical & Dental Careers	5332	—Evening College	3294	Massachusetts Bay Comm. Coll.	1521	—Mount Clemens
1490	McKendree College	6047	Buenos Vista College	1837	Dental Careers	5334	—Peabody Institute	3512	Massachusetts Coll. of Pharm.	1427	—Warren
3232	Michael Reese Hosp. Med. Ctr.	6087	Central College	1419	Louisville School of Art	5350	—Sch. of Adv. Intern'l Studies	3513	Massachusetts Coll. of Allied Hlth.	1432	Madonna College
1470	Milikon University	6099	Clarke College	7573	Louisville Technical Inst.	5362	—Sch. of Hygiene & Public Health	3512	Massachusetts General Hospital	4198	Madonna College
1484	Monmouth Community College	6144	Clinton Community College	3610	Madisonville Community Coll.	5362	—Sch. of Hygiene & Public Health	3513	Massachusetts General Hospital	4198	Mercy Central Sch. of Nursing
1486	Moody Bible Institute	6101	Co College	3610	Mayo State Voc. Tech. School	5346	—Sch. of Medicine	3514	Massachusetts Inst. of Tech.	4199	Grand Rapids
1524	Moraine Valley Community Coll.	6162	Coll. of Osteopathic Med. & Surg.	1545	Mayville Community College	5370	Loyola College	3515	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
1489	National College	6119	—Sun	1467	Midway College	5399	Maryland Inst., College of Art	3549	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
1524	National College of Education:	6177	Des Moines Area Community College	1487	Midwest College	5399	Maryland Inst., College of Art	3549	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
1524	—Chicago (Urban Campus)	6174	Divine Word College	1487	Midwest College	5399	Maryland Inst., College of Art	3549	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
1551	—Evansville	6174	Divine Word College	1487	Midwest College	5399	Maryland Inst., College of Art	3549	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
1555	Niles College of Loyola Univ.	6174	Divine Word College	1487	Midwest College	5399	Maryland Inst., College of Art	3549	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
1555	North Central College	6168	Drake University	1574	Northern Kentucky University	5393	—Germantown	3554	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
1555	North Park College	6193	Elsworth Community College	1574	Northern Kentucky University	5393	—Germantown	3554	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
1555	Northwestern Illinois University	6249	Grainland College	1574	Northern Kentucky University	5393	—Germantown	3554	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
3593	—Continuing and Returning Students	6252	Grinnell College	1574	Northern Kentucky University	5393	—Germantown	3554	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
3593	—Evening Division	6289	Hamilton Business College	1574	Northern Kentucky University	5393	—Germantown	3554	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
3593	—New Division	6289	Hamilton Business College	1574	Northern Kentucky University	5393	—Germantown	3554	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
3194	—Physical Therapy	6289	Hamilton Business College	1574	Northern Kentucky University	5393	—Germantown	3554	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
3194	Oakton Community College	6299	—Heights	1574	Northern Kentucky University	5393	—Germantown	3554	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
3194	Oakton Community College	6299	—Heights	1574	Northern Kentucky University	5393	—Germantown	3554	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
1596	Old Nazareth College	6384	Oliver-Harvey College	1574	Northern Kentucky University	5393	—Germantown	3554	Massachusetts Maritime Acad.	1460	Mercy College of Detroit
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Place
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U.S. Postal
Service will not
deliver mail
without postage.

College Scholarship Service

Box _____

City

State

Zip Code

Have you filled in the College Scholarship Service address on the front of the envelope and filled in your return address?

TO AVOID DELAY IN PROCESSING YOUR FAF—

1. Be sure you have entered your social security number and date of birth in questions 3 and 4.
2. Be sure you have listed at least one college in question 41.
3. If you are applying for federal student aid, be sure you have checked "Yes" in question 43.
4. Be sure the Certification section is signed by everyone completing the FAF.
5. Be sure all parts of the FAF are filled in, as asked for.

1981-82 Financial Aid Applications

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* UNDER SEPARATE COVER PLEASE FIND:

FINANCIAL AID FORM from College Scholarship Service
This form should be completed and mailed to the College Scholarship Service as soon as possible.

** DEADLINES & AWARD NOTIFICATION TIMETABLES

There is no official deadline for submitting Financial Aid Forms; the School of Theology follows a rolling admissions and decisions policy. It is to the student's advantage to return all forms as soon as possible since Financial Assistance awards are made at the time of acceptance - until resources are depleted. Once the Financial Assistance Administrator is notified of a student's acceptance into the School of Theology, the student's financial aid application will be processed, and an award notification letter will be sent.

Boston University

Nancy D. Richardson
School of Theology
745 Commonwealth Avenue
Boston, Massachusetts 02215

PRINCIPLES AND POLICIES FOR ADMINISTERING FINANCIAL ASSISTANCE

(1981-82)

A. Association of Theological Schools Guidelines

The following principles of student financial assistance (approved by the Association of Theological Schools in the U.S. and Canada) guide the administrator of financial assistance in making awards for the Master of Divinity, Master of Theological Studies, Master of Sacred Music, Master of Sacred Theology, and Doctor of Theology degree programs.

1. The primary purpose of a financial assistance program for theological students is to help in their educational preparation for ministry by providing assistance to those students who demonstrate financial need.

2. The total amount of financial assistance offered should not exceed the amount of the student's need.

3. Financial need is defined as the difference between the total cost of attending a particular institution and the amount of resources available to the student.

4. Financial assistance consists of grants, loans and employment.

5. The family of the student, whether married or unmarried, is expected to make every reasonable effort to assist with the student's educational expenses.

6. The student is expected to provide a major share of his or her own expenses through savings and other assets, through summer employment, and through term-time work where feasible.

7. In the case of a married student with no children, the spouse not in school is expected to be gainfully employed. Where the spouse of a student is employed, the total financial picture is taken into account.

8. The student's home church should assist with the cost of educational preparation for a church occupation in cases where the student demonstrates financial need and if such assistance is consistent with denominational policy.

9. Since the principles of Christian Stewardship apply to all

Christians, students should make provisions in their financial estimates for gifts to church and charities out of their own earnings.

10. Financial assistance is granted on the basis of need on a year-to-year basis, with reapplication and review each year

B. School of Theology Financial Assistance Policies

Eligibility for Financial Assistance

All students in degree programs in the School of Theology (with the exception of Doctor of Ministry - in Ministry) are eligible to apply for financial assistance.

To qualify for full-time assistance, a student must register for 12-18 credit hours per semester. A limited amount of assistance is awarded to degree candidates who register for 8 to 11 credit hours per semester. Financial assistance is not available to special students or to degree candidates who register for fewer than 8 credit hours per semester.

How to Apply for Financial Assistance

The financial assistance application consists of the Financial Aid Form produced by the College Scholarship Service and the Supplemental Statement produced by the School of Theology. Both of these forms are available from the Office of Student and Community Life of the School of Theology.

How Awards are Calculated

1. Student Income

The expected earning norm for all students is \$1650 before taxes. The student may meet this minimum by a combination of summer and term-time employment. It is recognized that there are differences in earning potential, but \$1650 (gross) is the minimum expected earning unless a case is made and an exception granted. In cases where the student fails to meet the minimum expected income, this amount is usually made up in loans.

Students involved in professional internships: In the case in which a student is engaged in a professional internship during the academic year, the earning expectation during term-time is equal to the amount of the internship stipend received. Parish internships carry a \$1500 stipend for the academic year(s) in which the student is involved in the program. Approved prison internships carry a \$1500 stipend, plus expenses. (Students who receive parish or prison internships are not eligible for College Work-Study which is described below.) Boston Theological

Institute Field Education Placements carry a stipend of \$500 per academic year. In some cases it is possible to supplement this stipend with College Work-Study funds, depending on the type of placement and student eligibility for a College Work-Study award.

Students in internships are expected to clear at least \$500 from summer employment, but are not expected to earn more than the internship stipend during the academic year.

NOTE: All internship arrangements are made directly through Boston University School of Theology Field Education Office, 745 Commonwealth Avenue, Boston, MA. 02215. Phone: (617) 353-3037.

2. Measured Need

A measured need figure is used in calculating financial assistance. The figure is determined by subtracting the student's expected income from the total of his or her allowed expenses (see information about allowed expenses found on page 6).

3. General Award Guidelines

M.Div., M.T.S. and M.S.M. candidates are eligible for up to 60% of tuition in grants from the School of Theology general scholarship fund. S.T.M. and Th.D. candidates are eligible for up to 50% of tuition, and D.Min. in Sequence candidates, for up to 40% of tuition from the general scholarship fund. ALL General Awards are based on need, using the Measured Need figures described above.

4. College Work-Study

College Work-Study awards are also granted on the basis of need. EVERYONE who applies for College Work-Study must submit a Financial Aid Transcript to the Office of Student and Community Life before a College Work-Study award can be made. Transcripts must be submitted from each school attended prior to entering the School of Theology.

5. Special Awards

In addition to the General Awards listed above, the School of Theology has established two special awards:

a) Entering Student Awards

This award is non-renewable, consisting of a grant of up to \$750. Based on need and early confirmation of acceptance, these awards are available to students who choose not to apply for a Field Education Placement or College Work-Study in their first year.

b) Mary McLeod Bethune Scholarships

This award is especially designated for students from American racial minority groups. It is awarded on the basis of need and academic excellence. Two scholarships of \$1500 each are available annually.

Award Packages

The financial assistance administrator, after a review of each application, will prepare an individual award package which may consist of a partial tuition scholarship, one or more of the special awards listed above, and/or a work-study award.

The balance of a student's need can be met by gifts and grants from outside agencies such as church or denomination, loans from various public and private agencies, or earnings beyond the expected minimum income. The Office of Student and Community Life maintains a file of information about outside agencies which offer financial assistance. Since eligibility guidelines for these awards vary, it is important that students inquire about outside awards for which they may be eligible.

Change of Financial Circumstances

It is expected that a student will advise the financial assistance administrator of any significant changes (i.e., \$200 or more) that occur in his or her financial circumstances (increases or decreases in either income or expenses) after the student has received a financial assistance award.

Limitations of Eligibility

Awards are made for one year. Re-application is necessary each year a student is in school. It is the intent of the Boston University School of Theology Financial Assistance Program to maintain a consistent policy throughout a student's degree program. Ordinarily the M.T.S. program is a 2-year program and the M.Div., a 3-year program. Should circumstances require a student to take fewer than 16 credit hours per semester, he/she will be eligible to apply for aid for a maximum of the equivalent of 2½ years of full-time study for the M.T.S. and 3½ years of full-time study for the M.Div.

Reduction Of Academic Load

If a student must reduce his/her academic load after an award has been made, one of two general policies will apply:

1. Reduction of academic load at the time of registration: The student and the financial assistance administrator will revise the expense figures involved and reduce the award accordingly. For example, if a student has an award based on a full academic load of 12-18 hours and then reduces this to 11 hours, he/she will receive a reduced grant based on the new expenses.

2. Reduction of academic load after attendance at classes:
A student who drops a course after the beginning of classes and does not replace these hours with a course of equal credit will have his/her grant reduced accordingly if the new load results in lower tuition costs. All persons in this situation should meet with the financial assistance administrator to discuss a new award

C. University Procedures

Procedures for Recording Awards on Student Accounts

After a scholarship award has been made, the award is sent to the computer via an award input form. When the input form reaches the computer, the computer should print an award statement which will be mailed to the student. The student must sign the statement and indicate his/her acceptance or rejection of the award(s) listed and return the form to the Office of Student and Community Life. When the award statement is returned it is sent back through the computer system to complete the process of registering the award(s) on the student's account. Should there be a change in the amount of the award or an additional award added, the same procedure would be followed.

If the computer does not produce an award statement, it will produce an edit sheet which will indicate why the information on the input form was not accepted. Corrections will then be made so that the computer will produce the award statement. If an award statement is printed with errors, the student is responsible for contacting the Office of Student and Community Life so that the error can be resolved.

The staff of the Office of Student and Community Life will be happy to assist anyone who has any questions about the award process.

Student Payment of Charges to Boston University

All academic charges, tuition, fees, health insurance, room and board (if a meal ticket is purchased are due in full at the time of registration. Checks should be made payable to Boston University. Boston University also accepts Master Charge for these payments.

Students who find that they will have difficulty making all payment at the time of registration may contact the Office of Student and Community Life for a short-term loan.

Guaranteed Student Loans

Guaranteed Student Loans are secured through local banks. However, applications must be processed through the University Financial Aid Office. In order to avoid delays and incorrect processing, students are advised to monitor their applications carefully. It will take from 6 - 8 weeks to process a loan application after it reaches the University. The University Financial Aid Office will begin receiving applications for 1981-82 in late April or early May

D. Additional Resources

Church and Denominational Sources

Students are advised to contact their local churches and regional denominational offices regarding possible grants or loans. The Office of Student and Community Life has some information regarding such sources of aid, but students should also make direct contact with their church and denominational offices whenever possible.

Specialized Scholarships

Several church and independent agencies offer scholarships especially designated for certain categories of students or for students preparing for certain careers. Information regarding these scholarships is posted on the bulletin board outside the Office of Student and Community Life.

E. School of Theology Expenses 1981-82

The following figures represent the average estimated costs of attending Boston University School of Theology for the year, September 1, 1981 through May 31, 1982. In determining eligibility for financial assistance, these costs will be considered "allowable" expenses.

<u>EXPENSE</u>	<u>9 Months</u>	<u>12 Months</u>
1. Tuition	\$3100*	\$3100*
2. Fees	\$ 80	\$ 80
3. Books & Supplies	\$ 375	\$ 375
4. Health Insurance (optional)	\$ 90	\$ 90
5. Housing	\$1870*	\$2493*
6. Food	\$1280*	\$1700*
7. Clothing	\$ 150	\$ 200
8. Travel (local and to home)	\$ 705	\$ 732
9. \$20/week for stamps, grooming snacks, recreation, laundry, etc.	\$ 720	\$ 960
<u>Total Expenses:</u>	<u>\$8370</u>	<u>\$9730</u>

There are additional allowances of \$2474 for a spouse and \$4500 for each child, based on cost-of-living figures from the Bureau of Labor Statistics.

* Estimate: final costs to be set in April 1981.

Please refer to these figures when listing your expenses on any scholarship or loan applications you make.

NAME _____
SOC. SEC. # _____

RETURN THIS STATEMENT TO: Nancy Richardson
Financial Assistance
BU. School of Theology
745 Comm. Ave.
Boston, MA. 02215

SCHOOL OF THEOLOGY SUPPLEMENTAL STATEMENT 1981-1982

As the name implies, the purpose of this statment is to supplement the information requested by the College Scholarship Service, FAF(Financial Aid Form).

1. UNUSUAL EXPENSE AMOUNT

Spouse's Tuition and Fees

Child Support

Medical and Dental Expense

Casualty or Theft Losses

Other (please specify)

2. APPLICATION FOR COLLEGE WORK-STUDY FOR 1981-1982

Yes! I want to apply for College Work-Study. I estimate that, with other responsibilities - including course work, it will be possible for me to work a total of # _____ hours per week.

Please send me a Finanical Aid Transcript. Federal Regulations require ALL applicants for College Work-Study to submit Financial Aid Transcript(s) from each undergraduate college(s) attended. These Financial Aid Transcripts must be on file with the STH Financial Assistance Administrator before any College Work-Study award can be made.

I understand that it is my responsibility to follow-up on this to insure that my previous schools mail the forms to Nancy Richardson. Date FAT was mailed: _____.

3. List your denomination, to assist us in channeling any scholarship information we receive to eligible students.
I am a member of the _____ church.

4. Please list all denominational, church, foundation or agency awards for which you plan to apply for 1981-1982:

\$ _____

\$ _____

\$ _____

INTERESTING STUDENTS

5. Are you applying for Field Education? Yes _____

No _____

To apply, students should contact the Office of
Field Education/ Boston University School of Theology/
745 Commonwealth Avenue/Boston, MA. 02215.
Phone: (617) 353-3037.

6. Are you applying for a staff position in the Boston
University residence halls for 1981-1982? Yes _____

No _____

(Applications and resumes should be sent directly to
Mary Eaton, Director of Resident Life at 19 Deerfield
Street, Boston, MA. 02215.)

7. Do you plan to live on campus* during the 1981-1982
academic year?

YES _____ NO _____

(If so, contact Nancy Lieberman, Boston University Housing
Office at 19 Deerfield Street, Boston, MA. 02215 for an
application.)

* A description of Boston University housing options is enclosed.

8. Other information you feel we should have:

SALARY - PASTOR - Metropolitan Comm. Church 600⁰⁰ mo. (30 hrs. wk.)

SALARY - Medical Secy - Somerville Hospital 150-175⁰⁰ mo (20 hrs. wk.)

It would be impossible to accept workstudy or Field
Educ. placement in addition to these working hours.
B.U. Housing does not provide sufficient space
for my family and our rent is \$390⁰⁰ monthly.
However, if a budget plan could be set up, I
could pay a large part of my own tuition out
of earnings - up to \$2400 or possibly more with ^{entire} amount
careful spending. I am willing to do this.



THEE PAPER

September 23, 1981
Vol. 2 No. 1



Boston University
SCHOOL OF THEOLOGY

Deborah E. Jeter, Editor

745 Commonwealth Avenue, BOSTON, MASSACHUSETTS 02215

BLACK SEMINARIANS BEGAN PLANNING 1981-82 YEAR

by Thomas Hill, President

The Black Seminarians began a new year of planning and expectation during their first meeting on September 17, 1981. Some of the business that must be done includes the revision of the constitution and bylaws. This year the Seminarians will seek to include members of both the Hispanic and Asian communities. We will also again sponsor the Thursday noon worship services, beginning October 1. The entire community is invited and welcome to attend these services which will primarily present worship in the Black tradition. This year's officers are Thomas Hill, president and Herman Kelly, vice president. Myrna Bernadel is the BUTSA representative. You may direct your concerns to us at anytime. Our STH Box is #182.

SOCIAL ACTION COMMITTEE

The Social Action Committee will meet at 12:15 on Thursday, September 24 in the Hartman Lounge. All are welcome! For more information, contact Corinne Colman, STH Box #35.

PRISON INTERNS

Students interested in prison ministry and prison issues are invited to join the Prison Interns for their weekly sessions. The meetings are designed to educate and

PRISON INTERNS (CONT.)

inform students and to provide a forum for theological reflection and discussion. Together the group works to raise the STH community's awareness of prison problems through chapel, forums, prison tours, etc.

While some students are involved in the prison internship for Field Education credit, the majority are not; interested students are welcome to participate informally or at whatever level they may chose. Many students join the group in order to examine prison internship as a possible option for Field Ed later in their seminary careers. The group is open to all students. No previous prison experience is expected or required.

Prison ministry is a tremendous challenge. It lies on the cutting edge where theory meets practice and theology meets the problems of the real world. Few other seminary experiences offer such a broad range of possibilities including working with the legislature, the media, the courts, and a most interesting bureaucracy, the Massachusetts Department of Correction. Join us on Wednesday mornings at 10am in room 312 (Field Ed Conference Room), or contact Andy Glasgow, STH Box #69.

OXNAM FAST

Anyone interested in helping to organize and publicize the fast which will be held on November 19, please contact Corinne Colman, STH Box #35.

ASSOCIATION OF CONSERVATIVES AND EVANGELICALS (ACE) by Bill Seagren

In January of this past year, a group began to emerge within the School of Theology. It came to the attention of several students that there was a significant, yet widely scattered number of people who felt alienated from the STH community because of various beliefs--beliefs often identified as conservative or evangelical. People felt pushed to the fringe of the community or even as if they were the enemy of the community because of political, moral, or doctrinal stances that ran counter to the mood of the STH community. A meeting was called to talk about these things. We found that amid differing external alienating forces, we had similar faith experiences and expressions. We also found that in our separated, alienated states, we were not experiencing the personal growth in our faith as we should. So we began to meet regularly with these needs in mind.

This year we are meeting as a spiritual growth group. We have assumed the name Association of Conservatives and Evangelicals (ACE). I see the purpose of this group to be threefold:

- 1) to learn about God through the study of God's Word and through prayer receiving His Grace and Forgiveness.
- 2) to live under the Lordship of Jesus Christ serving Him in all

ACE (CONT.)

aspects of our lives.

- 3) to become a viable part of the STH community sharing our faith with integrity.

We invite you to join us in this endeavor on Wednesday mornings at 10 am in the Howard Thurman Room in the basement of Marsh Chapel.

PEACE WITH JUSTICE FORUM

"Draft Registration, Social Just and Pastoral Ministry" will be the topic of the next Peace With Justice Forum on Wednesday, Sept 30, 5:00-6:30 pm in Hartman Loun in the basement of STH. With us will be Sarah Small, campus past at UMass, Boston and a member of Packard Manse-Roxury; and Willie Flug, a Methodist pastor from Mansfield, Mass. who is actively working on the draft issue in the Southern New England Conference. Refreshments will be served.

ANNUAL CONFERENCE VISITS

On Friday, September 25 Ralph Huston of the Florida Annual Conference of the United Methodist Church will be here and will be glad to talk with Florida students.

On Monday and Tuesday, September 28 and 29, Jay House and John Stamm of the Central Pennsylvania Annual Conference will be available from 3 pm each day and on into the evening to meet with student who might be interested in the Central Pennsylvania Conference.

On Thursday and Friday, October 1 and 2, D. Clifford Crumme of the California-Nevada Annual

ANNUAL CONFERENCE VISITS (CONT.)

Conference will be here and will see students from that Annual Conference and others who are interested in it.

PLEASE MAKE APPOINTMENTS TO SEE THESE FOLKS WITH RUTHLYN PALMER IN ROOM 311 BETWEEN 8:30 am AND 4 pm.

HELP WANTED: PART TIME

Academic assistant. Oral reading, research proof-reading, etc. Five or more hours a week; negotiable. Minimum wage. For an interview, call 735-0234. Ask for Valeria.

FILM!!!

A benefit showing of "Hearts and Minds" the award winning film documentary of the Viet Nam war will be held on Thursday, Sept. 24 at BU. CIA Room 12 at 7:30 pm. For more information, call 354-0931. (If you haven't seen it yet--GO!)

PLOWSHARES

by Stephen Harvester

If you are reading this column then it is not too late to be concerned about nuclear war. The Peace with Justice programs, to be held every other Wednesday at 5pm, will help enable your concern.

But the issue of violence is not centered on nuclear war. That is its culmination, the logical end-point of the death worship pervading our society. The central issue is this: does death and the fear of death control us? A story on the theme from Jamaica:

PLOWSHARES (CONT.)

Papa God and General Death were arguing. "I am love," said Papa God. "People cannot live without love. Therefore they worship me."

General Death disagreed. "They only think they worship you. In fact they worship me."

So Papa God and General Death agreed to have a contest. And Jonas the fisherman would be the judge. First, Papa God went to Jonas' door.

"Who is there?" said Jonas.

"It's Papa God." Jonas did not open the door.

"What do you want?"

"A cup of water, please." Still the door stayed shut.

"I should give you water! My nets are torn; my wife is sick; my children have run away. Taxes are higher and fish are scarce. All of it thanks to you! Now go away!" Papa God did not argue. (He never does.) He did what Jonas told him and went away.

Next, General Death went to Jonas' house. He knocked on the door.

"Who is there?" asked Jonas.

"General Death." The door stayed shut.

"What do you want?"

"You," said General Death.

"Oh no! Not me! I have a sick wife to take care of! I have nets to mend!"

"In that case," said General Death "today I will just take a glass of water."

The door opened. Jonas held up a whole bucket filled with water "Here," said Jonas. "Please

FLOWSHARES (CONT.)

drink all you want." General Death drank the whole bucket and walked away very pleased.

BUTSA COUNCIL

The Boston University Theological Student Association (BUTSA) will meet at noon on Friday, September 25. STH Room 342.

PROGRAM ON MOTHER THERESA

"Haiti and Mother Theresa's Missionaries of Charity...Our Experiences," a program at Haly House (a Boston Catholic Worker Settlement) on Friday, September 25 at 7:30 pm/ FREE. 23 Dartmouth St., Boston (Copley Square stop). For more information, call 262-5781.

MARSH CHAPEL NOONDAY CONCERTS

The Marsh Chapel Noonday Concerts run from 12:15-12:45 each Wednesday. Listeners should feel free to bring their lunches and friends. The schedule for this semester is as follows:

- Oct. 7--Bill Kasel, trumpet
- 14--Gary Marks, organ *
- 21--Karen Haid, flute
- 28--Linda Hanson, organ *
- Nov. 4--Kathleen Crowley, soprano
- 18--Paula Hart McRae, organ *
- Dec. 2--Kathy Cruthers, flute
- 9--Jai Sook Lee, soprano *

*indicates a member of the STH community

WOMEN'S COLLECTIVE NEWS

by Kathryn Johnson

Anybody confused? Are BUSTh Women's Collective, the Women's Theological Coalition, and the Anna Howard Shaw Center all beginning to sound alike? Well, in one sense they are; they exist in part to provide support to women...

WOMEN'S COLLECTIVE NEWS (CONT.)

in our own school, the Boston Theological Institute (BTI), and the Church at large. While these groups overlap to some extent they each have particular functions which make them unique

Briefly stated, the BUSTh Women's Collective is one of the standing committees at BU School of Theology. It is made up of all the women of the BUSTh community and in response to the needs at any given time, serves as a political caucus, program planning group, support or consciousness-raising group, etc.

The Women's Theological Coalition consists of the eight seminaries in the BTI which matriculate women. Having just gone through an organizational transition, the Women's Theological Coalition is in the process of redefining its goals and purposes. An ongoing activity of the WTC will continue to be the publication of the newsletter, Affirmations.

The Anna Howard Shaw Center (STH Room 320) is an educational center committed to providing resources, research, support and advocacy for the contributions of women to the mission and ministries of the church. While the Center is based at BUSTh, its Advisory Board consists of women and men from across the country.

Still confused? Welcome to BU!

ANNOUNCEMENTS:

- 1) Women's Collective will have its first meeting of the year next Tuesday.
Date: Sept. 29
Time: 5:30pm-7:00pm

WOMEN'S COLLECTIVE NEWS (CONT.)

Place: Oxnam Lounge (STH basement)
Bring a few dollars and we'll order
pizza (or whatever) for dinner.

2) Women's Theological Coalition is
having a beginning of the year
orientation this evening (Sept 23)
from 4-8pm at Harvard Divinity
School (Rockefeller Refectory).
Several women from BU will be
going. Last year was lots of
fun. Hope you can make it!

TO ALL MEMBERS OF THE STH COMMUNITY:

I am in great need of your assistance
with a difficult task. I have two
tabby cats (Tigger & Timmer) who
need a new home either temporarily
until May '82 or permanently depend-
ing on your situation. They are
3 years old and while rather shy make
warm and loving companions. I do
not want to split them up as they are
brother and sister and have been
together all this time. They don't
get along very well with children
or other animals, but with one or two
adults do just fine. My present
living situation is not working well
with them and so I need all the help
anyone can provide either by passing
the word on to anyone you know or by
your own interest. I'm more than
willing to talk further with anyone
who requests more information. Drop
me a note in STH Box #102 or call me
in the evenings at 254-3461. Thank
you--I love them dearly and want them
to have a good home.

Jennifer Kerby

FOR YOUR CONSIDERATION...

"Life is not just, even though our
sense of justice is one part of life.
yet if we abandon our personal sense
of right and wrong because it's not
the standard by which reptiles and

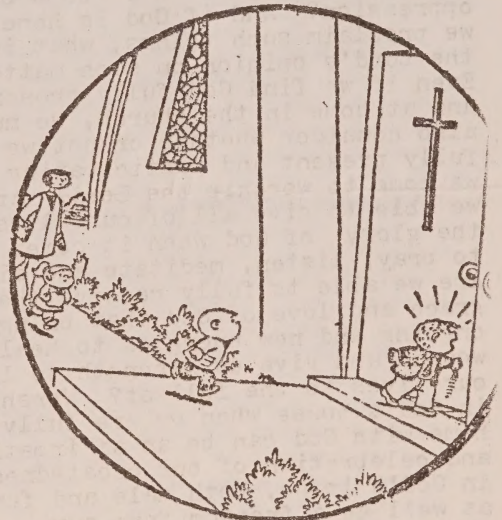
insects operate, we betray
ourselves and so become an enemy
to our own substance. The para-
dox is that although life is not
righteous, we can make peace
with our life only through
righteousness."

--Hugh Prather

Notes on Love and Courage

CHAPEL NEWS

by Kyle McGaw



"Are you home, God?"

Many times we come into a house
of God and we assume that God is
home and awaiting our arrival.
But how often do we stop to ask
if God is home? It may seem like
a simple question asked by a
simple child, yet it may be a
very appropriate and profound
and profound question to ask when
one approaches a church, a chapel,
a synagogue or other places

CHAPEL NEWS (CONT.)

where the Lord is present. Many of us assume that simply because we construct a building, call it a holy place and fill it with religious and sometimes sacred accoutrements that it is a house of God, and that when we knock on the door, God is there.

But is God there when we use her or his house to proclaim the glories of militarism, authoritarianism of the left or the right, materialism, racism, sexism or other forms of oppression? And if God is home when we proclaim such things, what is the Lord's opinion on such matters? Even if we find God fully present and at home in the church, we must also consider whether or not we are fully present and participating when we come to worship the Lord. Are we able to give all of ourselves to the glory of God when it comes time to pray, listen, meditate and sing? Are we able to fully receive the grace and love of God that brings us ongoing and new energies to heal our wounds and give us strength to live our lives to the fullest? Worship in God's house when we are fully at home with God can be an affirmation and celebration of our createdness in God's image, both male and female as well as a freedom from our limitations and oppressions whether we be oppressor or oppressed.

Chapel Services

Sept. 24: Matriculation
Sept. 29: Leader: Helen Dukes
Oct. 1: Service of Hymns: Dr. Horace Allen
Oct. 6: Convocation: Dr. Harrell Beck

CHAPEL NEWS (CONT.)

If you would like to be a part of the planning of the Tuesday and Thursday Chapel services...

If you would like to meet your M.Div. Preaching Requirement...

Then you are invited to attend the first meeting of the Chapel Planning Committee:

Tuesday, September 29 8:30am
STH Room 110.

The STH Retreat

We came together rather tentatively; out of school, out of activities, out of the city, out of an odd feeling of responsibility. I was struck by an overwhelming sense of hesitation in myself--odd, because I had been looking forward to the retreat since I first heard that it was being planned. It was a great idea really, a chance for rest, renewal, a time to be with folk from school, and hopefully an impetus toward the kind of open conversation and discovery that sometimes happens in "retreat". Still I was hesitant and when we wandered down to explore the beach on first arriving, I couldn't help thinking that playing down by the water would be a lot more fun than the work that was planned.

The camp was a beautiful spot. Its best feature was access to the beach. It was a good walking beach, nice sand, a little row of dune, water that went far enough so that you couldn't see the edge, plenty of rocks and seaweed and not too many people. I think my best times were spent in or near the water, that went from friendly to brooding to stormy on our last day. I had one sunset swim. The water was cold and the sky was bright pink and dusky blue. We watched the sun go down until we were too cold to stay in any longer. The ocean was a good place to be.

We came to Cape Cod to play together; to enjoy each others company without class hours, conferences and community lunch as our excuse. It was fun to see the mix-up of people--faculty, students, staff and administration. It was fun to enjoy some of the same things together, the woods and the water, walking down in the sand some of us barefooted, some in clothes straight from lecture.

We also came to the Cape to try to fill some needs, correct some problems we saw in our school. There was an insistence at our coming together. I felt that determination in nearly everyone there. Surely it took a goodly amount of energy and determination to stick with the itinerary planned; so many meeting, so much sitting time. The meetings always began with a specific task; we reviewed the BUTSA report from last year, we worked on questions, "What is community?" "What is important in the preparation for ministry?" But these were not the questions that I came to answer. My questions concerned Dean Nesmith's firing of Nancy Richardson and the unrest and anger which has arisen as a result of her firing. I was frustrated by some of the premises of our discussion, by the organized tone of our first meetings. I was anxious to lay my issues out in the open. I wanted to tell the "truth" personally, bluntly, and see if maybe we could come to some kind of agreement together. The problem I encountered was in recognizing the diversity of "truths" we had gathered there. I did not like the experience of laying my determined sense of right-ness up against another's, face to face, and will to will. This was for me a source of great tension and the hardest work of the retreat, the pulling together of my ideals and realities in conjunction with others in the group. Part of what this required was a great suspension of myself and a great deal of faith in others, and somehow I was not able to pull that off.

On the afternoon before we headed back I walked on the beach with a friend and was thinking that hope and Christian faith, are very childish notions--naive, silly, enthusiastic--these two concepts describe a world view that is rather foolish. Right now I am having a very hard time finding that child in myself while also striving hard to find power and maturity. I find myself in a constant pull between the overwhelming love of Christ and the truth of Christ's life worked out in judgement and pain. In my mind there is no doubt that the conflict and wrong-headedness of Nancy Richardson's firing is real and important, but my approach to that conflict leaves me struggling between critic and peacemaker.

It was a hard weekend; a brain strain, a time for patience and determination. We did not settle the questions. Indeed many became much more complicated by their further discussion. Probably each person who attended the retreat will have a different way of telling about it. I will say that it was a weekend of hard thinking, life at its most bewildering.

Rebecca Smith

Reflections on the STH Retreat

The catch-word for the STH retreat this past weekend was ambiguity. The mystery was that we could have such a wonderful time together given the tensions we face as a school. In the midst of the ambiguity, however, I came home convinced of two things: there are extraordinarily committed people in this place, and, I was totally exhausted. It was important to identify these because I know that I will be exhausted again as will many other people in the School of Theology. The serious consideration and negotiation that took place during the retreat reflects an intense personal investment that is demanding. But the retreat is only the beginning.

The ambiguity was expressed in me as my emotions were caught in feeling good about about being with the very people against whom my anger and frustration has been directed. Until the political tension surfaced, however, ordinary conversation was almost impossible for me. I was unable to deal with my anger or work at building personal relationships. Thus, I found myself often on the verge of tears mixed with incredible pain. The underlying tension was and is the issue of trust. It is at this level that both new and returning students have an investment in the dismissal of Nancy Richardson. My pain is pain at the injustice of which lack of trust is a direct result.

Trust must be re-established before we can even think about building community at STH. Trust begins with honesty and consistency. It involves saying what one means and meaning what one says and then living out that meaning. I make these observations lest we forget the hard work, fatigue, commitment, laughter, pain, and ambiguities that were all a part of the weekend. We made some strides in opening up communication and initiating trust, but the road stretches long before us.

Deborah E. Jeter, Editor

Examination Book



Exam: A

Course: A

Name Mary Ragona

Subject Warship + Music

Instructor Allen / Clark

Section _____ Class _____

Date 12/15/81 Book No. 1

16. While the term "wedding" would be a misnomer in my denomination, I would like to answer the question in terms of a policy for "holy union", our equivalent.

Steps toward a policy statement:

1. Engage a small committee in the production of a questionnaire regarding the congregation's understanding of H.U. & their feelings about same. This committee would be made up of
 - a. Pastor
 - b. Any counselors on staff (for example, our pastoral counseling intern)
 - c. Student ministers
 - d. laity who are interested.
2. Circulate questionnaire & gather information.
3. Produce a boiling down of info.

from questionnaires + circulate
to committee + to members.

4. Invite church as a whole to
a meeting re "holy union".
5. Open discussion centered around
 - A. What will we do H.U. for, i.e. members only,
non-members
X'tians only
non-X'tians, etc.
 - B. Charges + fees?
 - C. Theological stance re
same-sex covenants (or any other)?
 - D. Will we do them for mixed-
sex couples?
 - E. What will our policy on pre-
covenant counseling be? Required
or optional?
 - F. Is church attendance a
pre-covenant requirement?
 - G. What will our policy on the
form of the rite be? (i.e. May
they write their own, will we pro-
duce one required script, do
we use the BCP one, etc.) will
it be done as part of a marriage service?

h. Will we have a require-
ment on ages, length parties
are in relationship and/or
cohabiting?

The question, of course, arises
as to "who we are doing this
for?" And the answer seems
patently available, "we are doing
it for the couple, for their
close associates/families (if
such choose/want to attend)
and for the community at large.

Since the item at hand is
not a legally-binding ceremony,
all of the answers to that
question must be summed
up in "what are we celebrating?"
We are celebrating a gift of
relationship between two people
who wish to share that gift

You have ~~done~~ ^{done} a beautifully detailed plan. It shows much pastoral ability. I think you are wise in avoiding "marriage." But the prior theological question is by what authority do you define other relationships as "holy." That is not part of this question but it is a question.

with others and as a sign / statement to the community of our theological understanding that 'embodiedness' is good, that relationships are God-given and God-shared, & that community is a sharing of our concerns, our blessings & our life milestones. The wedding policy would, when agreed upon, set forth our theology, our community's understanding of healthy relationships & how to maintain them, & our practical guidelines for the mechanics of using the building, schedules, etc.

As a rite of the church wedding / holy union is part of our worship & part of our community life. It is us acting in community to enrich the lives of those who choose to share in community with us.

(see above)

Excellent
Amy

IIa. Importance of history of Christian worship for worship.

This is too history I'm afraid that my answer must begin with personal journey. When I first came into MCC, I was coming immediately from an evangelical (So. Baptist) church, having previously been raised in the Dutch Reformed Church. Neither of these worship patterns were 'liturgical' in the sense (as opposed to White's use of the word as 'anything we do in worship') of having a written rite or liturgy, with the reception of the absolute scriptural passages; "I deliver unto that which I also received, etc. etc." ^{for the communion} of Paul, or of the Gospel institution words from the 'Last Supper'.

I thereupon entered the world of liturgics as a babe and a slightly hostile babe at that. I knew nothing

and could not have cared less.
I wanted nothing to do with
all that stuff going on at the
altar + would not take commun-
ion for over a year - at least
not until I was a member of
the church, so schooled was I in
closed communion. When I be-
came a student minister I was
assigned Gregory Dix's The Shape
of the Liturgy + The Great Liturgies
of the Western World ^{of worship} History centered my
life and I found myself fas-
cinated by the liturgies of the
past, the growth of the Roman
liturgical forms through the ages,
the stripping away of the accretions
through the Reformation + finally
the growth of new forms based
on the old.

On my pilgrimage, I found

✓ myself opening up to and begin-
ning to enjoy liturgics & to see
the value of knowing the history,
so that one could better under-
stand what was being done in
the service, what the various
portions meant (and had come
to mean, or ceased to mean
historically).

For my denomination, the
~~the~~ decision was made early that
we were, by our Bylaws, "evangelical,
ecumenical, eucharistic," and
for those of us who were evan-
gelical it meant looking at
eucharist, while for eucharistic
members & clergy it meant
understanding evangelicism.

We early decided upon a
communion at the altar rail (even
when many of our churches had

no rail, and I needed them to
begin some reading + study
of the eucharistic liturgy so
that I could understand my
task as president or celebrant
at that ritual. Very basically,
my denomination's newness,
its commitment to the
eucharist, and its commitment
to evangelicism made it
imperative that I understand
those terms as well as some
others, such as infant vs. believer's
baptism and its various forms
through history. For my
denomination + for me, as a
relatively new minister in
that denomination, the ^{reading + understanding} history
of Christian worship became
an immediate source of my
own commitment to the

Isaiah

Ch + H R

Broethies

All Faith + Sci Und.

x just, lit. + Educ.

x Past Psych

Exp. of Prayer 1/2 crs.

Examination Book



Name Marge Ragoza

Subject Music + Worship

Instructor Clarke/Allen

Section _____ Class _____

Date 12/15 Book No. 2

agreement I made to belong
to that church, to minister
within that church, & to support
the type of ministry we do in
our worship service. I
could not & would not have
been able to do that without
a better understanding of the
history of Christian worship, for I
was being asked to step from
a post-reformation stance of
a "ministry of the word" to a
pre & post reformation stance of
a "ministry of the sacraments".

White's book, by the way, only con-
vinced me further that we had
made a wise choice and further
committed me to helping my

congregations understand what we
do & why we do what we do
when we worship. Through this

which, unfortunately, antedates
this course by necessity, I was
able to come to some profound
commitments to our current form
of worship which includes both
a "ministry of the word," & a
"ministry of the sacraments."

My previous denominations,
both deeply rooted in the Reforma-
tion, one from Reformed tradition
& the other the Anabaptist tradition
(my grandmother is a Dunker) are
deeply centered on the preaching of the
word and their services both are
updating of the Synaxis, particularly
their evening (evangelistic) services.
However, their quarterly communion
services are also a particular response
to a historical situation & had I
been more aware of that historical
perspective my worship life in

those denominations may have been richer. At this point in my life, I can only state that knowing the history of the Roman- Episcopal eucharistic liturgy has enriched my worship life and I think made me better able to teach my new members classes, when people ask why we are both evangelical + eucharistic + why we serve communion each Sunday.

This is not only a fine testimony to historical study but also an interesting witness to the important relationships between liturgy + ecumenism. Thank you.

Excellent!

III b. Recently a great controversy has erupted in my denomination regarding the use of sexist language in the liturgy! I have been handling this controversy in the following ways:

1. Through education:

A. Workshops

B. Publication of articles in ^{denominational} our church magazines

C. Demonstration worship services

D. Personal 1-to-1 education of our ministers by committed clergy + laity.

2. Through "Liberation Theology" tie-ins between women/black/gay / Hispanic & other 3rd world emphases in articles, etc., as well as at workshops, conferences, etc.

We, in MCC, have one advantage

and one major disadvantage in this controversy; by capitalizing on the first we can possibly diminish the second. Our advantage is that we are a church committed to human liberation and for many of ~~us~~^{us}; ~~this~~ this means the liberation of all human beings, not only gay men + lesbians. It also means that we can use our oppression as gays to help our people understand the oppression of others + to counteract that oppression. Our disadvantage is our great number of churches where conservative evangelical or even fundamentalist theologies predominate + their centering on "Jesus First." Because many of these are Scripturalists, an emphasis on scripture and translation

of scripture is a basic tool, in education.

A Theology for Worship

A. Persons

1. Worship is inclusive of all the persons present; therefore, the language used must not exclude any person present. All persons are ^{created by God + have value.}

B. Godhead

2. Our understanding of God is finite; God is infinite. We need to reflect that infinity in our terms about God.

"The finger pointing at the moon is not the moon"; our language about God is not God.

C. Christ

3. Jesus would undoubtedly be on the side of the oppressed; if language regarding Jesus is oppressive (i.e. King, prince or other over/under male supremacy terms) Jesus would probably be the first to change it - citing

this comment when offered power by the tempter.

- D. Theology
1. Changes that would need to be made must be theologically congruent with our doctrinal stance.
 2. The changes must be person-affirming, God-affirming changes.
 3. Our worship must reflect our commitment to human liberation, including the physical presence of both men & women in important places of leadership in the worship (i.e. preaching, celebrating the eucharist, etc.)

- E. Community
1. All public prayers, hymns, etc. as expressions of our communal life, should express what that community is about; in fact, all ^{communal} actions should express our commitment to human liberation which would include our leader-

ship styles, as well.

2. If language is absolutely unavoidable which emphasizes maleness, then an affirmatively female imagery must be employed as well at some point in worship, emphasizing the concept that "male + female created God them."

Extension
of Community
to the World

This theological stance must also be extended to include all other oppressed persons, whether oppressed by race, economic condition, handicapping condition, etc. We must love our neighbor as ourselves.

A very
impressive
conclusion!

STUDENT HANDBOOK
OF
COURSE OFFERINGS



Spring Semester 1981–82

BOSTON UNIVERSITY SCHOOL OF THEOLOGY
AND THE GRADUATE DIVISION OF THEOLOGICAL AND RELIGIOUS STUDIES

STH TH 821 HISTORY OF UNITED METHODISM

Area A--Field, Church History
Professor: Earl Kent Brown

Full Course
Schedule: T, W, Th, 9:00

Course Description: The religious experience of John and Charles Wesley, the genius and growth of English Methodism, and its transplantation to America. The Foundation of the Evangelical Association and the United Brethren in Christ. Problems and growth of young churches in America.

Method of Development: Mainly lecture method. Questions and discussion will be handled as seems most appropriate to the course. Students will be asked to do a mid-term and final, a short doctrinal paper and a research paper on some aspect of Methodist history.

Academic Level: Open to all STH students and to Graduate School students. Does not fill Common Elements or Church History elective requirement for Methodist students. The course plus the course in Discipline and Book of Worship fill the United Methodist Church requirement of work in Methodist history doctrine and discipline for ordination.

Abbreviated Syllabus:

The Setting

- Puritan vs. Anglican
- Pietism
- Wesley's England

Wesley and the Rise of Methodism

- Family background
- Education
- Practicum--Oxford and Georgia
- 1738
- Charismata--their care and keeping
- Methodist Discipline and its Consequences
- Charles Wesley
- The Later Years
- Women of British Methodism

Wesleyan Theology

- Justification to Santification
- Decline of Perfectionism
- Wesley and Society
- Methodism and Social Gospel

American Experiences

- Founding of American Methodism
- Albright and Evangelicals
- Otterbein, Boehm and United Brethren
- The frontier and the anti-slavery struggle
- Women in 19th century churches
- In pursuit of church union

Required Books:

Wesley, John	<u>Journal</u> (one vol. ed. paperback)
Norwood, F.	<u>Story of American Methodism</u> (paperback)
Qutler, A.	<u>John Wesley</u>

Area A--Field, Church History

Professor: Earl Kent Brown

Full Course

Schedule--W 7-10pm

Course Description: The use of biography in ministry. Lectures and research on many of the leaders of the Christian faith in different epochs and from varying communions.

Method of Development: Mainly lecture method with time for discussion. Normally two figures will be discussed in a given evening, with time reserved for discussion of the lectures as seems appropriate. Emphasis on the use of biography in the teaching/preaching ministry of the church. Wide freedom to students to pursue persons of their own interest and choice in the required reading and papers of the course.

Academic level: Open to all STH and GRS students. Does not fill common elements requirement. Does fill the Church History distributed elective requirement for M.Div. candidates.

Abbreviated Syllabus

Introduction

Monastics

Benedict of Nursia

Francis of Assisi

Theologians

Augustine of Thagaste

Anselm of Canterbury

Thomas Aquinas

John Calvin

Reformers

Erasmus Roeterodamus

John Wycliff

Martin Luther

Thomas Cranmer

John Knox

Ulrich Zwingli

Ignatius Loyola

Mystics

Bernard of Clairvaux

George Fox

Evangelicals

Jonathan Edwards

Count von Zinzendorf

Women of the Word

Mary Bosanquet Fletcher

Darcy, Lady Maxwell

Selena, Countess of Huntingdon

Isabella Thoburn

There is no required text book.

STH TH 826 The Reformations: Protestant and Catholic
Jerome Del Pino Full Course, Area A
10:30-12:00 and 1:00-2:30; Friday Room 318
Course satisfies Common Elements requirement.

Description Transition of the great reformers--Luther, Zwingli, Calvin, Cranmer, etc.--to the evangelical faiths and the churches which took form around them. The Roman Catholic reaction and reform through the Council of Trent. Attention will also be paid to the less well-known reformers, and the impact of theological positions upon ecclesiastical and social change.

Required Texts

Harold J. Grimm, The Reformation Era, 1500-1650, 2nd ed.

The Reformation, Basic Interpretation, edited by L.W. Spitz (2nd ed.).

The Protestant Reformation, edited by H.J. Hillebrand (Volume of Primary Documents)

WP/dm

STH TH829 HISTORY OF CHRISTIAN DOCTRINE

Instructor: Joanne Brown
Area A, Full Course

TTH 2-3:20 PM

Christian doctrine has been defined as what the church of Jesus Christ believes, teaches and confesses on the basis of the word of God. In this course we will study selected doctrinal questions and formulations with emphasis on the major issues of the first five centuries of Christian history. The making of doctrine will be examined in its social and historical context with attention to challenges that question traditional teachings about God. This will be done by examining primary texts.

Responsibilities:

1. Complete all readings for the class period they are assigned.
2. Two papers: short (3-5pp.) critical review of a text (10-15) on a specific doctrinal issue
3. Midterm and Final

Texts:

Because of the nature of the course there is not one book that does it all. Listed below are the main books to be used. It is not required that you purchase them all, they will all be on reserve and are readily available at other libraries.

Secondary: Gonzalez, Justo, A History of Christian Thought

Primary: Bettenson, Henry, Documents of the Christian Church
Stevenson, J., A New Eusebius
Leith, J., Creeds of the Churches
Hardy, E.R., Christology of the Later Fathers
Augustine Enchiridion on Faith, Hope and Love
Confessions

STH TH 832

MODERN CHURCH HISTORY (since 1600)

Area A--Field, Church History

Full Course

Professor: Earl Kent Brown

T, W, Th 11:00-12:00

Description: Major persons and movements in the history of the Church since the end of the Reformation period. Course centers in European scene.

Method of Development: Mainly lecture method. Questions will be welcomed and discussion as seems most appropriate as the course develops. Students will be asked to do a mid-term and final, a major paper and three short book reports.

Academic Level: Open to all STH students and Graduate students. Fulfills Church History common elements option or Church History distributed elective requirement.

Appreviated Syllabus:

1. The Reformation traditions ca. 1600
2. German Protestant Orthodoxy
Confessionalism and Scholasticism
3. Pietism
4. England--Puritanism to Methodism
The Puritan Synthesis--the 17th century
Restoration and 18th Century Anglicanism
Enlightenment and Rationalism
Methodism
5. Roman Catholicism and the State of Siege
Papacy in the 17th and 18th centuries
French revolt and the churches
Ultramontaniam, triumphalism & the International Kulturkampf
Vatleam II
6. English and German Protestantism
Newman and the high church
Low Church and Broad Church
German Protestantism and Theology--the 19th century
The churches of Germany under Hitler
7. The Eastern Churches
8. The Ecumenical dream

Required Text Book for this course:

Walker, Willston History of the Christian Church (After 1969 ed.)

TM 860 CHRISTIANITY IN AFRICA

Instructor: Norman Thomas

Area A

Full Course (4 credits)

Tues. Thu. 3:30-5:00 pm

Spring Semester 1981-2

- I. Course Description : Development south of the Sahara. African cultures and the impact of the West. Religious interaction. Nationalism, socialism, racism and the role of the church.
- II. Method of Development: A seminar method will be used with shared leadership in presentations by the instructor and students, with special lectures by African visiting scholars. The course will focus upon issues of Christianity in African culture and society since 1800.
- III. Academic Level: Open to all degree candidates as well as a limited number of special students.

IV. Abbreviated Syllabus

Religion in African History
Historical Backgrounds of Christianity
West Africa and Zaire
East and Central Africa
Southern Africa and Madagascar
Church and Society in Contemporary Africa
Congregational Life and the Ministry
Education and the Arts
Women and the Church; Family Life
Independent Churches
Nation-building and Development
Racism and the Struggle for Liberation
African Theology and Spirituality
A Look to the Future

V. Written and Oral Expectations

Common weekly basic readings with shared presentations
Supplemental readings according to areas of special interest
Area concentration on one country or region with preparation of annotated bibliography
Issue concentration with oral presentation and term paper

- VI. Readings: Participants will be provided with an extensive bibliography of possible readings on basic issues and areas of concentration. Hastings, Adrian. A History of African Christianity, 1950-1975 will be the text read in common. Additional readings will include:

Appiah-Kubi, K. & Torres, S. African Theology en Route
Ayandele, E.A. The Missionary Impact on Modern Nigeria
Barrett, D. Schism and Renewal in Africa
Fashole-Luke, E. et.al. Christianity in Independent Africa
Mbiti, J. African Religions and Philosophy
Pobee, J. Toward an African Theology

STH TN 724 NEW TESTAMENT GREEK II

A continuation of TN 723.

OLIVER

FULL COURSE Mark to Gospel TTh 2:00-3:30

The lessons from Machen's Grammar will be completed.
Elementary readings from 1 John, The Gospel of John and The
Gospel of Mark.

Course Requirement: Reading of the text of Mark and of secondary
literature on Mark. A term paper (20-25 pp.) on a subject of the
student's choice to be worked out in consultation with the
instructor.

Recommended Text Book for this course:
Recommended: Gospel Parallels, ed. B. Throckmorton
Recommended: Community of the New Age, H.C. Kee

STH TN 820 Gospel of Mark

Area A

Full Course

Professor: Howard Kee

T, R 2-3:30 pm

Description: Analysis of the Gospel of Mark in the context of Jewish speculation about the End of the Age, as seen in Daniel and other Jewish apocalyptic writings.

Appreviated Syllabus: Themes considered will include (1) historical tradition in Mark; (2) the redefinition of the covenant people; (3) moral and apostolic obligations; (4) the meaning of Jesus' sacrifice; (5) the expectation of the End of the Age.

Course Requirement: Reading of the text of Mark and of secondary literature on Mark. A term paper (20-25 pp.) on a subject of the student's choice to be worked out in consultation with the instructor.

Required Text Book for this course:

Required: Gospel Parallels, ed. B. Throckmorton

Recommended: Community of the New Age, H.C. Kee

STH TN 721 New Testament Introduction
J. Paul Sampley Full Course
9:00-10:00; Tuesday, Wednesday, Thursday

Description This course seeks to introduce the student to the religious aspirations and institutions of the Graeco-Roman world, the social and political currents that surrounded the early Christian movement and helped to shape its message and structure. The class sessions will be based largely on analysis of basic documents (historical, religious, literary) of the Jewish, Gentile and early Christian world. Theological, literary and socio-cultural perspectives are employed in the study of Jesus, Paul and the development of apostolic Christianity.

WP/3m

STH TN806. The Johannine Literature

Area A - Biblical Studies

Professor Shirley Lund

Full course

TR 3:30-5:00

General Purpose: The primary goal is to provide opportunity for the student to appreciate the writings of the New Testament traditionally ascribed to John the disciple and apostle in terms of the mind-set and world-view of the community(ies) from which they arose.

Course Description: Positions on authorship, date, and sources of the Gospel and its relation to the Letters of John will be briefly surveyed. The interpretation of Jesus, the life-situations and the intra-Christian relationships which the literature presents and reflects will be examined in some depth. Although the course is entitled "Johannine Literature", the Gospel of John is predominantly the object of study.

Academic Level: Open to all STH students. Fulfills distribution requirement.

Method of Development: Lecture/discussion format for approximately two-thirds of the semester. Student presentations of researched topics during the remainder of the semester. Exam, research project and class contributions will be basis for grading.

Basic bibliography: On Gospel: Works of Raymond E. Brown, C. H. Dodd, Rudolph Bultmann, C. K. Barret.
Texts: C. H. Dodd, The Interpretation of the Fourth Gospel. PB

R. E. Brown, The Community of the Beloved Disciple. PB

On Revelation: "Revelation, Book of", in IDB, IV and Supplementary Volume.

"The Apocalypse", in Jerome Biblical Commentary.

"Revelation", in Peake's Commentary on the Bible.

STH TO 835 Current Issues in Old Testament
Interpretation

Simon B. Parker

3:30-5:00 pm; Tuesday, Thursday

Description An examination of some current methods and approaches in the interpretation of the Old Testament and their value for expository preaching. The course will explore general principles, questions and procedures for valid and fruitful interpretation.

Rationale Students called to interpret the Bible to Christian communities will be better able to do so with an awareness of some of the different current options, of their strengths and weaknesses and their fruitfulness for illuminating the text and using it responsibly for the creation of sermons. This course will attempt to give guidance in the present situation, and to provide resources for critical and creative responses to future developments.

Organization and Content

1. Introduction: The development of and crisis in modern Biblical criticism.

2. The reaction against historical criticism

Rhetorical criticism

Literary criticism

Structuralism

Canonical criticism

3. The reaction against literary criticism

The use of social theory

Comparative ethnography

4. Reconstruction

The nature of the Bible

The apprehension of the past

The apprehension of literary expression

The Bible and the church

Prerequisites

An introduction to the Old Testament. A more advanced course on some part of the Old Testament literature is desirable.

Requirements

One critical review of a type of approach or a representative book.

One interpretative paper or sermon on a section of Biblical text.

Readings

A variety of representative texts of the past decade, a select number of Biblical texts (as testing grounds) and two general works:

E.D. Hirsch, The Validity of Interpretation. New Haven and London: Yale, 1967.

M. Bloch, The Historian's Craft. New York: Knopf, 1953.

STH TO 850 The Book of the Prophet Isaiah

Robert Bennett

3:00-5:00 pm; Wednesday

Description A historical-critical analysis of the Book of Isaiah in English translation, seeking to uncover the message of Isaiah from its original context to its meaning for the community of faith today. Exegesis of key passages and lectures on the ministry of Isaiah will provide the dual focus for the course.

Course Evaluation Evaluation will be based on short exegesis presentations and a final term paper.

Required Reading

R.A. Clements, Isaiah 1-39 (New Century Bible Commentary)

C. Westermann, Isaiah 40-66 (Old Testament Library)

Isaiah commentaries in the one-volume commentaries:

Peake's Bible Commentary and Jerome Biblical Commentary; and in Vol. 5 of the Interpreter's Bible (12 vol. set).

R.B.Y. Scott, The Relevance of the Prophets

WP/dm

ST TO 816 Hebrew Wisdom

TWTH 11-12

Full course

Harrell F. Beck

Hebrew wisdom as expressed in Genesis, Proverbs, selected Psalms, Ecclesiastes, Song of Songs and Job is the focal point of the course. Attention is also given to selected passages from Ecclesiasticus, the Wisdom of Solomon and the Epistle of James.

The course includes detailed study of Job. Attention is given to similar themes in classic titles and in contemporary literature.

Course requirements include:

- A. Careful reading of canonical and deuterocanonical documents with benefit of commentaries;
- B. pertinent articles in major biblical wisdom writings in IDB, JBC, or appropriate substitutes;
- C. study of von Rad, Wisdom in Israel,
and Pope, Job (ABi).

Other suggested books

Gordis, Kohleth - The Man and His World

McKane, Proverbs, A New Approach

Sanders (ed.) Twentieth Century Interpretations of the Book of Job

Scott, The Way of Wisdom in the Old Testament

Proverbs-Ecclesiastes (ABi)

Neiser, The Psalms

About a third of the sessions will be given to study of the major themes of the wisdom literature as they appear in certain classics (Aeschylus, Dante, Milton, Shakespeare, Goethe, Melville), and in significant contemporary titles.

Examinations, etc.

- A. A home quiz over lectures and reading relating to the book of Job will be offered.
- B. A statement of reading done in connection with the course is expected.
- C. A final examination (written or oral conference) will be offered over lectures and readings.

TS 701 - SOCIETY, RELIGION AND ETHICS
Instructors: Cartwright, Deats and
teaching assistants Fred Allen and
Pat Gibson

Sem. II, 1981-82
Tu, W, Th Rm. 19
11:00-12:00

Introduction to the problems, concepts, methods, and theories of sociology of religion and social ethics, comparative and normative; application of ethics to selected social problems; testing of concepts in urban field experience; small group discussions with focus on theological reflection covering lectures; field experience and personal and professional identity.

Texts at Logos Book Store at 10% discount:

Beach and Niebuhr, Christian Ethics (revised), \$12.50

Bowen, Return to Laughter, \$2.95

Geertz, Islam Observed, \$2.95

Nottingham, Religion: A Sociological View \$9.95 or

O'Dea The Sociology of Religion

There will be essays assigned dealing with contemporary ethics.

Method of development: lectures, discussions, small groups, panel reports, field experience.

Outline:

1. Introduction and assignments.
2. Sociology and Anthropology of Religion.
3. Social Ethics.
4. Focus on Social Issues.
5. Reflection and Integration, with group reports.

Requirements will include one book review; two exams on texts (mid-term and final); and urban and social issue research groups. These groups function throughout the semester. Each group will work on a selected social problem in connection with particular urban institutions in Boston, including visits to paried churches. Each group will present a class report, based on a preliminary statement and then developed into individual written reports.

TS/TT 718-Ethics and Theology in Personalism 1981-82, II
Professors Lavelly and Deats
Area B/II

The nature of morality and religion, the problem of their relationship in historical and contemporary perspective; principles and limits of the moral life; the problem of evil; theological interpretation of morality and religion. Full course.

Lecture-discussion

Outline:

- I. Orientation to Personalism(one week)
 - A. The Varieties of Personalism
 - B. Concern with Philosophy, Ethics, and Theology
 - C. Problems of Ethics in a Theological Context
- II. Can We Begin with Theological Ethics? (one week)
- III. Principles of the Moral Life (3-4 weeks)
 - A. Phenomenology of Moral Experience-the Moral Laws
 - B. Cumulative Development
 - C. Postulates of Ethics and Limits of Ethics
- IV. Context of the Moral Life (2 weeks)
 - A. Problem of Evil - the practical problem
 - B. Problem of Evil - the philosophical problem
- V. Interpretation of the Relationships of Morality and Religion
Metaphysics: The Problem of God, The Finding of God, The Finite God (3 weeks)

Texts: E.S. Brightman, Moral Laws, Kraus Reprint

*S.P. Schilling, God and Human Anguish, Abingdon \$6

*I. Kant, Critique of Practical Reason Bobbs-Merrill, \$4.55

Copies of volumes and articles by Brightman, Bowne, Knudson, Muelder, DeWolf and Bertocci will be on reserve.

Requirements

1. Regular reading and class attendance and participation.
2. Three reports due in mid-October, mid-November, mid-December: Each report typed double-spaced 4-6 pages, 2-3 pages of summary of one of the required readings, with 2-3 pages of critical commentary.
3. Home final exam, ten days, answer five of eight questions. Ph.D. candidates may take arrangements for an alternate to the exam.

*available at Logos bookstore.

TS 750 RELIGIOUS LOYALTY AND POLITICAL RESPONSIBILITY

1981-82, Sem. II TR 2:00-3:30 Professor Deats

This course will deal with a variety of issues such as western understandings of the interaction of theology and political theory, religious and political institutions; developments in religious consciousness and movements; related issues in U.S. politics.

The idea for this course came to focus with the New Religious Right in 1980. This is not a course in comparative religious studies as such, nor in church and state; but we will touch on recent developments in Judaic and Islamic thought and institutions as well as movements and issues in the U.S.

This class is jointly offered with the Religion Dept. as CLA:RN 232. Graduate students will have regular sessions separate from the undergraduate section and will negotiate appropriate reading assignments, research projects, and one major paper, with reports in class. Students are urged to consult in advance with Mr. Deats or Ms. Hachten in #314.

Outline

1. The historical setting in Western religious traditions and political theory
2. Background patterns of the relations of religious and political institutions; continuing and new conflicts in loyalty
3. Developments in Judaism and Islam
4. US religious consciousness and movements
5. Emerging issues in U.S. politics
6. Political responsibility and religious institutions

Texts**--tentative. A final list of required texts (kept within a reasonable price range) available in December.

Cudsi, A. and A. H. Dessouki (eds.) Islam and Power in the Contemporary Muslim World Johns Hopkins 1981 \$20

Fisher and Polish, Formation of Social Policy in the Catholic and Jewish Traditions Notre Dame 1981 \$8.95

Neusner, J. Strangers at Home: The Holocaust, Zionism and American Judaism Chicago 1981 \$15

Shriver, Peggy The Bible Vote: Religion and the New Right Pilgrim Press 1981 \$5.95

TS 802/ RN 532

Sociology of Religion

Area C

Professor John Cartwright

Full Course TR 3:30-5

Course Description:

Survey and analysis of basic issues and concepts utilized by major theorist. Development of systematic approach to religious phenomena.

Method of Development:

Informal lectures and discussion. In some instances, doctoral students will be asked to share research with total class.

Course Requirements:

Mid-Term and Final examinations and a precis. Doctoral students will, in addition submit a research paper on a problem in the field of sociology of religion.

Text

Barbara Hargrove. The Sociology of Religion.

STH TS 903 Religion East and West
Peter L. Berger 12:30-2:00 pm; Tuesday and Thursday
Limit 40 students

Rationale and Content The course is essentially a case of "Max Weber Revisited," that is, it deals with the general question of how the different world religions affect society by means of their moral teaching. After a general theoretical discussion of the nature of a sociology of religion approach (as against, say, a purely historical approach), the course will deal with the moral systems of the major world religions. Special emphasis will be placed on the contrast between religious traditions rooted in the ancient Near East (Judaism, Christianity, Islam) and the traditions emanating from South Asia (notably Hinduism and Buddhism). Toward the end of the course there will be some discussion of the changed situation brought about by the forces of modernity acting on religion, especially secularization and pluralism.

Purpose There are two purposes: 1) to give the student a sense of the diversity of moral approaches as between world religions and 2) to show how a sociological perspective can be helpful in inter-religious understanding.

Form Lectures with ample time for discussion.

Requirements One term paper on any topic that can reasonably be related to the overall content of the course.

Bibliography No required text. Students should do such reading as they need to do their papers. Major references in class, of course, will be to the writing of Max Weber.

WP/dm

TS 857 SEMINAR: THE CHURCHES AND HUMAN RIGHTS
Instructor: Bettenhausen
Area B, Full Course

W: 2:00 - 5:00
Room __?

This course analyzes the historical development of the concept of human rights and the current debates over that concept in social philosophy, ethics, politics, and theology and the churches.

Particular attention will be given to the problem of grounding human rights in light of inter-cultural pluralism; to the debate over the three categories of human rights (personal security, political, and welfare); and to the conflicts among rights.

The next section of the course will be devoted to consideration of major theological/ethical views of human rights held by selected denominations in the U.S.A. Official statements, as well as study documents, will be used.

The third section of the course will be devoted to seminar presentations on selected topics. Examples of possible foci are

"Human rights and the proposed Human Life Amendment to the U.S. Constitution"

"Human Rights as a criterion for US foreign aid"

"The 'social safety net' as a case of imbalance between political and welfare rights"

Each presentation must include an evaluation of an ecclesiastical position on the topics.

The other requirements will be 1) a written seminar paper, which may be based on the class presentation, and 2) initiation and direction of class discussion of reading material.

Exemplary Reading

Carl Becker, The Declaration of Independence: A Study in the History of Political Ideas

Joel Feinberg, Social Philosophy

Alan Falconer, ed., Understanding Human Rights

Hannah Arendt, On Revolution

Peter Brown and D. MacLean, Human Rights and U.S. Foreign Policy

Various publications from church presses

(call number 500 level) **Religion East and West**
Peter L. Berger

Semester II, 1981-82

Limit 40 students

12:30-2:00 pm, Tuesday & Thursday

Rationale and Content The course is essentially a case of "Max Weber Revisited," that is, it deals with the general question of how the different world religions affect society by means of their moral teachings. After a general theoretical discussion of the nature of a sociology of religion approach (as against, say, a purely historical approach), the course will deal with the moral systems of the major world religions. Special emphasis will be placed on the contrast between religious traditions rooted in the ancient Near East (Judaism, Christianity, Islam) and the traditions emanating from South Asia (notably Hinduism and Buddhism). Toward the end of the course there will be some discussion of the changed situation brought about by the forces of modernity acting on religion, especially secularization and pluralism.

Purpose There are two purposes: 1) to give the student a sense of the diversity of moral approaches as between world religions and 2) to show how a sociological perspective can be helpful in inter-religious understanding.

Form Lectures with ample time for discussion.

Requirements One term paper on any topic that can reasonably be related to the overall content of the course.

Bibliography No required text. Students should do such reading as they need for their papers. Major references in class, of course, will be to the writings of Max Weber.

TS 869

Ethical Aspects of Black Theology

Area B

Professor John Cartwright

Full Course F 9-12

Course Description:

Ethical themes in theological reflection of selected Black Philosophers, sociologist, and theologians of the nineteenth and twentieth centuries.

Method of Development:

Primarily historical, utilizing classic thinkers and their works in developmental perspective. Oral class reports by students combined with informal lectures and discussion.

Course Requirement:

Extensive reading primary sources, an oral class report by each student, and a home quiz.

Text

Wilmore and Cone. Black Theology: A Documentary History, 1966-79

TT 907 Seminar in Current Continental Theologies

J. Robert Nelson

Semester II, 1981-82

Full course Area B

Monday 1:00-4:00 pm

The course is designed for advanced students. Their study will be concentrated on the writings of one representative theologian. It presupposes the truth that such concentration yields more theological understanding than many survey studies.

Professor Thomas F. Torrance of the University of Edinburgh represents the best standards of European and British ecumenical theology. His books deal with Christology, Church, authority, ecumenism, and contemporary scientific theory. These will be read and criticized by students, as class reports are discussed with the instructor and one another.

A critical essay on one aspect of Torrance's thought will be prepared as the student's main project.

Among the books by Torrance are:

Space, Time and Incarnation, Space, Time and Resurrection; Theology in Reconciliation; Theological Science; and Conflict and Agreement in the Church.

WP/dm

STH TT 838 Christian Encounter with Hindu Thought

Prof. Lee Rouner

Tuesdays and Thursdays from 3:30-5:00 CLA Rm. ?

Rationale:

The relationship between Christianity and other world religions is now a critical issue for Christian theology. This course is an introduction to that problem in regard to Hinduism. By having some sense of the Hindu philosophical tradition it is possible to assess similarities and differences in basic categories of religious thought, such as the doctrine of God, the nature of revelation, etc. It is also important to have some sense of the historical development of Hindu thought, especially the modern neo-Hindu revival which was much influenced by Christian ideas and institutions.

Development:

The course is a combination of lectures and discussion. In each half hour session the first hour is lecture, and the final half hour discussion. The first section of the course is introductory, dealing with the nature of comparative philosophy of religion, and fundamental notions in the Hindu view of life, with emphasis on the doctrine of the Four Stages. The second section is a brief examination of major classical schools of Indian philosophy, including Sankhya, Nyaya, Jainism and Advaita Vedanta. The final section of the course traces the influence of Christian missions, scientific education and colonialism on the rise of neo-Hindu thought from Ram Mohun Roy to Mahatma Gandhi. Special attention is given to Gandhi's transformation of the classical Jain/Buddhist notion of ahimsa (non-violence) from a principle of personal piety to a principle of social action, and the close similarity between his ideas and beliefs and many Christian notions and practices.

Requirements:

Class participation, readings, a term paper of at least 15 and not more than 30 pages, and a final examination.

Required Reading:

Radhakrishnan and Moore, A Source Book in Indian Philosophy
Heinrich Zimmer, Philosophies of India
Gandhi, Autobiography
Herman Hesse, Siddhartha
John Hick, Christianity and Other Religions

Pre-requisites:

No previous philosophy course is pre-supposed, although it is helpful. It is assumed that this is a first course in Indian philosophy. The course is cross listed in the Philosophy Department as Ph 265 Indian Philosophy.

TT 842 The Meaning of "Life" in Bioethical Issues
J. Robert Nelson

Semester II, 1981-82
Full course Area B
Wednesday 2:00-5:00 pm

Daily papers could be one text for this course. Every day are seen stories involving the most perplexing theological and ethical questions of life and death. Some problems are remote from most people's experience, such as treatment of genetically deformed newborns or DNA research. Other issues are confronted by most of us sooner or later: care of the hopelessly ill, abortion, death and beyond.

What has Christian theology to say about the meaning of the phenomenon of human life? Does the Bible know something which philosophers and scientists do not, or disregard? How much scientific evidence and theory need to be known by a minister to complement theological knowledge, if an adequate personal understanding is to be framed?

Christian faith is usually more implicit than explicit in influencing the way we shape our attitudes towards these matters. This course offers opportunity to work out the explicit understanding of such important matters as:

- a) The meaning of "human," "life," "value."
- b) The present day import of biblical and theological reflection on "sanctity" and "quality" of life.
- c) Personal, pastoral, social and legal aspects of problems at the beginning and ending of human existence.
- d) The effective role of churches in advising and helping persons, groups and society in respect to these matters.

Method of the course:

- a) Critical discussion of readings of books and articles by selected theologians, biblical interpreters, philosophers, and life scientists. General and specialized bibliographies provided.
- b) Presentations by the instructor.
- c) Consideration of representative case studies.
- d) Class discussion of each student's reported study, done individually or in a team. The report then becomes one's essay for the semester.

Books (no required text, but recommended):

Nelson, J. Robert. Science and Our Troubled Conscience and On Life and Living.
Wolf, Hans-Walter. Anthropology of the Old Testament.
McCormick, Richard A. How Brave a New World?

STH TT 845 RELIGIOUS FAITH AND SCIENTIFIC UNDERSTANDING

Course Description:

Historical survey of the relationship of religion and science; thematic appraisal of the role of religion in scientific culture; epistemic status of religious statements and scientific theories.

OLIVER

FULL COURSE

2:00-5:00 pm. Wed.

Course Procedure: Lectures, some class reports, discussion.

Eligibility: No prerequisites; no special competence in the sciences.

Requirements: Extensive reading; no examinations; preparation of a major paper dealing with a historical or thematic issue in the relationship of religion and science.

COURSE OUTLINE:

I. History of the Relationship of Religion and Science

II. The Nature of Faith and the Intentionality of Religious Language

III. Toward a Hermeneutics of Science

IV. Paradigms of the Relationship of Religion and Science:

Conflict Theory

Compartment Theory

Theory of Complementarity

V. Present Trends and Issues

Required Texts:

Ian Barbour, Basic Issues in Science and Religion, 1966.

Stanley Jaki, The Road of Science and the Ways to God, 1978.

Arthur Peacocke, Creation and the World of Science, 1979.

Optional:

Harold H. Oliver, A Relational Metaphysic, 1981.

TT 864 THEOLOGICAL REFLECTION ON CULTURAL CRISIS
Instructor: Bettenhausen
Area B, Full Course

T,Th: 3:30 - 5:00
Room ____?

In this course we will study three issues from a theological perspective. That is, by reflecting carefully on Christian faith as it is variously expressed, we will ask about the relationships of understandings of God and human being to three issues in current society in the U.S.A. These issues are:

1. The new religious interpretation of political life, as it is expressed by such people as George Gilder and Jerry Falwell and related groups.
2. The moral pluralism expressed in questions of human sexuality, gender identity, and the debate over the family as the basic social unit. Particular attention will be given to questions related to abortion and hetero- and homosexuality.
3. Violence and boredom. This addresses the condition of fear which appears endemic to much of the society and the need to find causes of fear. It also considers boredom as an effect of acute individualism and our responses to it, including the "need" for ever larger doses of violence.

Prerequisites

TT 701; TT 803 or Th 829

Method and Requirements

1. There will be lectures and discussion in equal measure. Approximately equal time will be given to each of the above three issues.
2. A set of options for assignments will be distributed at the first session of the class; students will be asked to choose among these options by the end of the second week. Every option will include one invariable: a brief paper (7-10 pages) which defends from a theological perspective an interpretation of one of the above issues (or part thereof) which is as different from one's own as possible.

Exemplary Readings

George Gilder, Wealth and Poverty
Jerry Falwell, Listen, America
Thomas Luckmann, The Invisible Religion
Phillip Slater, The Pursuit of Loneliness
Søren Kierkegaard, The Present Age
George Steiner, In Bluebeard's Castle
Virginia Woolf, A Room of One's Own
Hannah Arendt, On Violence
Daniel Callahan, Abortion: Law, Choice and Morality

(Note: This is also a "D.Min. designated course.")

STH TT 926 American Philosophies of Religion: Prof. Lee Rouner
 William James, Josiah Royce, William Ernest Hocking
Friday, 9-12, STH Rm. 525

Rationale:

American life and thought exhibits a distinctive interaction between pragmatism and idealism: we are the ones who both built a better mousetrap and dreamed a Grander Dream. The Seminar is intended to give folk preparing for pastoral ministry a grasp on the philosophical foundations of the American ethos. Those preparing for teaching will get a better grasp of the nature of 'experience' as explored in the methodology of James' pragmatism, Royce's idealism, and Hocking's attempt to amalgamate the two.

Method:

The first two thirds of the seminar will be devoted to intensive reading, with a lecture during the first half of the seminar period, and general discussion during the second half. The final third of the seminar will focus on student class presentations and the preparation of term papers. The class presentations will be a draft of the paper thesis, presented to the seminar for reflective critical help in preparation of the term paper.

Requirements:

Class participation; reading; and a term paper of at least 25 and not more than 50 pages dealing either with one of our three philosophers; or with an issue involving more than one (e.g., notion of God, Truth, Experience, Time, Reality, etc.)

Required Reading: (in order)

James, Essays in Radical Empiricism & A Pluralistic Universe

" The Varieties of Religious Experience

Royce, The Problem of Christianity (Two volumes)

Smith, John E. Royce's Social Infinite

Hocking, The Meaning of God in Human Experience

Rouner, Within Human Experience

Pre-requisites:

TT 701, or the equivalent. Some background in philosophy is pre-supposed, although the reading is not technically demanding. (Royce's book and James' Varieties were given as public lectures.)

Half-Course, Wednesday afternoons at 4:00, and evenings at 7:45.

The substance of the course is the second half of the program of the Institute for Philosophy and Religion.

Rationale:

The course provides an unusual opportunity for students to discuss a scholarly paper with its distinguished author in a small seminar setting, prior to its delivery as a lecture to the Institute's public audience. It gives students a chance to know the lecturer personally, as well as an intimate opportunity to grasp essential features of his or her thought.

There will be discussion sessions on occasional Wednesdays with Raimundo Panikkar (Feb. 3), Eugene Borowitz (Feb. 10), John Cobb (Feb. 17) John Hick (March 17), Joseph Prabhu (March 31), David Tracy (April 7) and Ninian Smart (April 28). In each of these cases there will also be an evening lecture. There will also be evening lectures (but no afternoon discussion) with John Findlay on January 20, and Eric Voegelin on March 16.

Requirements:

Attendance at the lectures; participation in the discussions; and a term paper. Readings consist primarily of the lecture texts.

Pre-requisites:

Permission of the instructor. The course is not open to first year M.Div. students.



TE 730 Justice, Liberation, and Education

Area: C

Professors: James W. Fraser

Credit Hours: 4 (full course)

Wednesday 2:00-5:00 p.m.

I. Course Description: The course is designed to help students explore ways of developing pedagogical methods for examining issues of social justice in the context of ministry.

II. Goals of the Course

- 1) To understand the failure of many good social action programs because of poor/reactionary pedagogy is used to address the problem.
- 2) To help students explore ways of developing pedagogical methods for examining issues of social justice in the context of ministry.
- 3) To consider the most appropriate way for adapting the work of Liberation educators and theologians to the context of the life of North American churches.

III. Method of Development: A combination of case-study methodology and more traditional seminar discussions of assigned readings will be used. By the end of the semester students should be familiar with both the theoretical issues underlying what Paulo Friere calls "education for liberation" and the practical demands of adapting such ideas to North American ministry settings including schools and churches.

IV. Abbreviated Syllabus/Questions to be addressed:

- 1) What might "education for liberation" mean in the context of the Boston University School of Theology community?
- 2) What is the third world base from which "education for liberation" emerged?
- 3) To what extent is the class system of this country defined by academic degrees rather than income? How does the minister as "teaching elder" and academic degree holder within the life of a parish church liberate and oppress through his/her role?
- 4) To what extent does our church educational curricula liberate/oppress those who use it?
- 5) How can the educational institutions of American society facilitate liberation?

V. Academic level: Open to all students.

VI. Basic readings will include:

Paulo Freire, Education for Critical Consciousness
, Pedagogy of the Oppressed

Thomas H. Groome, Christian Religious Education

Virginia Woolf, Three Guineas

Juan Luis Segundo, The Liberation of Theology

Mary Helen Washington, Black-Eyed Susans

TE 860 Theological Foundations of Religious Education
Susan Thistlethwaite

Semester II, 1981-82

4 credit hours

Tuesday, Thursday; 11:00-12:30 pm

"Not merely in the realm of commerce but in the world of ideas as well our age is organizing a regular clearance sale."--Johannes de Silentio, alias S. Kierkegaard.

Description Examination of contemporary attempts to provide a theologically based nurture. Critical evaluation.

Rationale Perhaps the fundamental problem faced by contemporary nurture is articulating an adequate theological base. This course is designed to examine contemporary attempts to provide a theologically based nurture and to critically evaluate them. Six contemporary theologians' perspectives will be presented with their corresponding educational applications. Some attention will be given to historical analysis of developments within the last half century in theology and nurture. Student responsibilities will be directed towards defining a theological rationale for nurture, class presentation of this position and response to class critique.

Requirements Course requirements are a paper, 15 pages in length, due the last day of class, defining the student's theological rationale for nurture vis-a-vis the perspectives studied. Class presentations and accompanying seminar report is also expected. A final exam will be given concerning major ideas studied.

Texts Ordered:

Malcolm Warford, The Necessary Illusion

Randolph Crump Miller, The Language Gap and God: Religious Language and Christian Education

Letty Russell, Human Liberation in a Feminist Perspective

Letty Russell, Growth in Partnership

Stanley T. Sutphin, Options in Contemporary Theology

James Fowler, Stages of Faith

Lawrence Richards, A Theology of Christian Education

H. Shelton Smith, Faith and Nurture

TE 951 SEMINAR IN MAJOR ISSUES IN RELIGIOUS EDUCATION

Professor: James W. Fraser

Credit Hours: 2 each semester

Thursday 8:30- 10:00 a.m.

I. Course Description: This seminar will begin with an introduction to some of the major issues in the field of religion and education. The remaining time during the semester will be devoted to sharing of research by students, faculty and occasional guests in the field of religion and education. The normal expectation is that the seminar will serve as a base for the development of the ideas and content for the dissertation prospectus during a doctoral candidate's first year in the program. Returning candidates will also participate in the seminar sharing their ongoing research and writing. The seminar will thus serve as a unique opportunity for the collegial development and criticism of varied research interests.

II. Course Requirements: will vary with individual students, but will normally include the completion of a dissertation prospectus or a research project by the end of the semester.

III. Academic Level: TE 951 is a seminar especially for Ph.D. and Th.D. candidates in the field of religion and education; however, other students may register by permission of the instructor.

IV. Abbreviated Syllabus:

1. Historic debates in religious education--nature vs. conversion; liberal vs. neo-orthodox education.
2. Contemporary issues in the field--an examination of some of the major contemporary leaders in the field.
3. Sharing of research interests by students and faculty.

Among the books to be considered will be:

Karl Mannheim, Ideology & Utopia

James Fowler, Stages of Faith

Brenda Munsey, Moral Development, Moral Education, & Kohlberg

Thomas Groome, Christian Religious Education

Ira Shor, Critical Teaching and Everyday Life

Please note: This course is open only to students who have completed TE 950

STH TZ 992

AREA: C

PROFESSOR: William Zimpfer

CREDIT HOURS: ½ course

DISSERTATION WRITING

FIELD: Research

OFFICE: Library

PHONE: x3034

I. Course Description

The course examines the essential elements of a dissertation, including quality, structure, methods of construction and content. The goal of the course is to take the students through the early procedure and use of proper form.

II. Method of Development

The course is conducted chiefly by lectures and discussion, two class hours per week for all but the last month of the semester. During the semester there are five written assignments, the last of which is a full prospectus for a dissertation or a twenty-page text of at least one substantive chapter of a dissertation, with full outline and formal bibliography.

III. Academic Level

This course is designed exclusively for Ph.D. and Th.D. candidates no earlier than the last semester of course work. Permission of the instructor is required before registration.

IV. Abbreviated Syllabus

Introductory topics relating to the presentation of research and the writing of a dissertation.
Bibliographic methods.
Research resources.
Organizing and outlining material.
Use of sources and documentation.
Formal requirements relating to the dissertation.

V. Basic Bibliography

*Turabian, Kate L., A Manual for Writers of Term Papers and Dissertations. Chicago: University of Chicago Press. 4th edition, paperback.

*required for purchase

Description This course will examine various views of health and illness from a psychological/theological perspective with special emphasis on the influence of cultural realities. To help in making the relationship between cultural norms and views of health and illness more concrete, we will focus on three specific groups of people. The phenomena of sexism, racism, and agism in our society have had profound effects on the ways in which people have been considered healthy or sick and the behaviors which have been deemed acceptable or unacceptable. Via a study of women in relation to men, blacks in relation to whites, and old in relation to young, we will attempt to identify what factors influence our views of health and illness.

Our goal will be to see people as emotional, spiritual beings who are in relationship to one another in a variety of ways. The three specific areas of study are meant to be paradigms for understanding how psychological, theological and sociological views of human beings all combine to determine our views of health and illness.

Academic Level Open to all M.Div. and doctoral candidates. While this course presumes no specific background, participants will be encouraged to utilize whatever strengths they bring and augment the areas in which they are weak. Students with good theological background will be able to use that knowledge while at the same time focusing their reading and study on psychological perspectives. Those students who bring a grounding in psychological theory will need to focus their energies on developing some theological basis. And all of us will work together at integrating these various views.

Written Requirement In addition to the reading, some of which will be in common and some individual depending on specific needs, participants will develop through the semester their own definitions of health and illness, drawing on the various resources they discover in the readings and in one another. These conclusions, presented in a written paper, will be shared with the class as well as attempting to find some common ground for understanding health and illness.

Common Readings

Women: Psychology's Puzzle, Joanna Bunker
Rohrbaugh, 1979

Black Rage, Grier and Coobs, 1968

Selected readings on aging to be distributed in class.

Sin and Madness, Shirley Sugarman, 1976

STH TY 805 Pastoral Psychology

Area C Four Credit Hours
Professor: Homer Jernigan (2 hrs. TPM credit may
Time: Wednesday, 2-5 be obtained by petition)

Description: Pastor and congregation are continually confronted with individuals and families experiencing actual or potential crises around pregnancy, birth, adolescence, middle life, old age, sickness and death, etc. This course makes use of the insights of psychology and other disciplines to help the pastor learn to respond to persons experiencing such crises and to lead the congregation in the development of caring ministries. The emphasis is on prevention, preparation and growth as well as the response to persons at the time of acute crisis.

Method of Development: Lecture-discussions in class are supplemented by role-playing and "sculpturing" in order to help participants understand the psychological and religious significance of the "normal" crisis of life. Experience in responding to individuals and families in crisis are shared in a weekly case conference. The content of lectures is supplemented by readings in the literature of pastoral psychology and the preparation of brief papers on selected life crisis. The topics of lectures include: pastoral identity and pastoral calling; the beginning of life; adolescence; courtship and preparation for marriage; growth in marriage; middle life and the intergenerational crisis; old age; sickness; dying, death and bravement.

Appreviated Syllabus: Each participant will be encouraged to develop a learning "covenant" stating his/her own objectives for the course and the topics which are most relevant for those objectives. The "covenant" usually includes:

1. Participation in a weekly case conference (Students who do not have regular pastoral responsibilities will assisted in finding experience in ministry which shared in the case conference).
2. Preparation of a series of brief papers or outlines (3-4 pages each) on selected life crises.

Required Text Book for this course:

Gerkin, Charles. Crisis Experience in Modern Life
Aguilera and Messick. Crisis Intervention: Theory and Methodology.

There is also a large body of material available in books and journals. A few of the standard sources will be placed on reserve.

STH TY 864 (to be changed to TT ?)
SEMINAR IN PASTORAL PSYCHOLOGY: THE SELF

Area C & B Full Course
Professors: Merle Jordan & Harold Oliver Monday 1-4, Rm 18

Description: The concept of The Self or ego from selected psychological and religious perspectives: implications for the theory and practice of pastoral care and counseling. Lectures by the two professors, guests, discussions, student presentations.

Method of Development: The concept of self will be addressed from the following perspectives:

- I. Physiological: Brain-Mind/Split Brain
- II. Philosophical: The Metaphysics of the Self
- III. Psychological: Dynamics of Self
- IV. Theological: Responsible Selfhood

Academic Level: For students in all degree programs.

Books for this course:

Golber, Advances in Self Psychology

C.E. Moustakas, The Self: Explorations in Personal Growth

C.G. Jung, The Undiscovered Self

H. Richard Niebuhr, The Responsible Self

E. Herrigel, Zen in the Art of Archery

M. Buber, I and Thou

Ethical Issues in Economic Theory and Practice

Walter G. Muelder

11:00-12:30; Tuesday & Thursday

Description At a time of vigorous world-wide dialogue of competing economic ideologies and policies, as between socialism and capitalism, within socialism between communism and democratic socialism, within capitalism between Reaganomics and welfare capitalism, and between growth-development and equity-development, there are fresh challenges to ecumenical Christian social ethics. This course will seek to guide the student at whatever level of economics proficiency in his/her quest for theoretical and practical understanding. The lack of a unified Christian economic ethic and the basic issues in social reconstruction will be confronted.

Course Method

- 1) Some assigned textbook readings.
- 2) Extensive collateral recommendations.
- 3) Lecture, discussion, and reports.
- 4) Mid-term home quiz to demonstrate mastery of theoretical materials assigned and recommended.
- 5) Final term paper specifically relevant to the issues in the course giving evidence of critical and independent use of sources.
- 6) Regular attendance expected with readiness to discuss assigned materials for the day.

Textbooks

J. Philip Wogaman, The Great Economic Debate

L. Thurow, The Zero-Sum Society

Daedalus. Journal of the American Academy of Arts and Sciences. Vol 110, No. 2 (Spring, 1981); "American Indians, Blacks, Chicanos, and Puerto Ricans."

Other Required Reading

Journal of Ecumenical Studies, Vol 15 (Winter, 1978), particularly the report of the Aarhus Workshop, "Theological Encounter of the Church with Marxism in Various Cultural Settings." Vol. 16 (Summer, 1979),

P. Masani, "The Common Ground of Marxism and Religion."

M. Harrington, Socialism

Collateral Bibliography Writers such as G. Gilder, M. Friedman, J. Galbraith, Adam Schaff, Charles Elliott, G. Myrdal, J.H. Oldham, Paul Bock, Richard Dickinson, E.F. Schumacher, K. Marx, Mao Tse-tung, W. Leontieff and others.

Milton Rokeach, The Nature of Human Values, 1973.

Thomas Oden, The Structure of Awareness, 1969.

John L. Murray, The Measurement of Values, 1970.

1971.

Elizabeth K. Innes and J. Innes, Values and Humanistic.

1970.

T. W. Cantalero (Ed.), Values in an Age of Controversy.

Psychology, Philosophy, and Religious Studies.

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understanding may be indicated after consultation

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Course: TY 916. Seminar in Psychology of Religion: Values
Areas: C & III. Religion, Culture, and Personality (School of Theology); Religion and the Social Sciences (Division of Theological and Religious Studies of the Graduate School of Arts and Sciences)

Instructor: Orlo Strunk, Jr., Ph.D., Professor of Psychology of Religion and Pastoral Psychology

Credits: Full Course (4)

Time: F, 9:00 - 11:50

Place: Room 404

Text: Richard A. Dalish and Kenneth W. Collier, Exploring Human Values: Psychological and Philosophical Considerations (Monterey, CA: Brooks/Cole, 1981).

General Purpose: The general purpose of this seminar is to consider the psychosocial nature of values and to explore ways in which such understandings can enter praxis, especially pastoral counseling/psychotherapy and axiotherapy.

Requirements: Each seminar participant will be expected to produce the following: (1) Weekly reports on readings, including a brief evaluation of what was read; (2) A brief paper (10 pp) in which a specific value issue (theoretical or applied) is stated clearly and supported by an annotated bibliography of not less than 15 items; (3) A tightly written one-page abstract of this paper to be distributed to all seminar participants.

Learning Modes and Development: A particular seminar format will be followed (see the Instructor's statement, "The Seminar Experience"). Participants will be responsible for generating a set of theoretical and/or applied issues for analysis and discussion. Each student will share with the full seminar his or her topic, utilizing the session as a resource process for focusing and for clarifying the issue selected.

Level of Seminar: This seminar is open to advanced degree candidates (Ph.D., Th.D., D.Min.). Other students, including first professional degree candidates and undergraduates, may be admitted after consultation with the Instructor relative to background in psychology, philosophy, and religious studies.

Abbreviated Bibliography:

- J. W. Canning (Ed.), Values in an Age of Confrontation, 1970.
Elizabeth M. Drews and L. Lipson, Values and Humanity, 1971.
Rollo Handy, The Measurement of Values, 1970.
Thomas Oden, The Structure of Awareness, 1969.
Milton Rokeach, The Nature of Human Values, 1973.

Ethical Issues in Economic Theory and Practice

Walter G. Muelder

11:00-12:30; Tuesday & Thursday

Description At a time of vigorous world-wide dialogue of competing economic ideologies and policies, as between socialism and capitalism, within socialism between communism and democratic socialism, within capitalism between Reaganomics and welfare capitalism, and between growth-development and equity-development, there are fresh challenges to ecumenical Christian social ethics. This course will seek to guide the student at whatever level of economics proficiency in his/her quest for theoretical and practical understanding. The lack of a unified Christian economic ethic and the basic issues in social reconstruction will be confronted.

Course Method

- 1) Some assigned textbook readings.
- 2) Extensive collateral recommendations.
- 3) Lecture, discussion, and reports.
- 4) Mid-term home quiz to demonstrate mastery of theoretical materials assigned and recommended.
- 5) Final term paper specifically relevant to the issues in the course giving evidence of critical and independent use of sources.
- 6) Regular attendance expected with readiness to discuss assigned materials for the day.

Textbooks

J. Philip Wogaman, The Great Economic Debate
L. Thurow, The Zero-Sum Society
Daedalus. Journal of the American Academy of Arts and Sciences. Vol 110, No. 2 (Spring, 1981); "American Indians, Blacks, Chicanos, and Puerto Ricans."

Other Required Reading

Journal of Ecumenical Studies, Vol 15 (Winter, 1978), particularly the report of the Aarhus Workshop, "Theological Encounter of the Church with Marxism in Various Cultural Settings." Vol. 16 (Summer, 1979), P. Masani, "The Common Ground of Marxism and Religion."

M. Harrington, Socialism

Collateral Bibliography Writers such as G. Gilder, M. Friedman, J. Galbraith, Adam Schaff, Charles Elliott, G. Myrdal, J.H. Oldham, Paul Bock, Richard Dickinson, E.F. Schumacher, K. Marx, Mao Tse-tung, W. Leontieff and others.

STH TY 864 (to be changed to TT ?)

SEMINAR IN PASTORAL PSYCHOLOGY: THE SELF

Area C & B

Professors: Merle Jordan & Harold Oliver

Full Course

Monday 1-4, Rm 18

Description: The concept of The Self or ego from selected psychological and religious perspectives: implications for the theory and practice of pastoral care and counseling. Lectures by the two professors, guests, discussions, student presentations.

Method of Development: The concept of self will be addressed from the following perspectives:

- I. Physiological: Brain-Mind/Split Brain
- II. Philosophical: The Metaphysics of the Self
- III. Psychological: Dynamics of Self
- IV. Theological: Responsible Selfhood

Academic Level: For students in all degree programs.

Books for this course:

Golber, Advances in Self Psychology

C.E. Moustakas, The Self: Explorations in Personal Growth

C.G. Jung, The Undiscovered Self

H. Richard Niebuhr, The Responsible Self

E. Herrigel, Zen in the Art o Archery

M. Buber, I and Thou

STH TY 923 SEMINAR IN MARRIAGE AND FAMILY COUNSELING

Area C

Professor: Merle Jordan

Full Course

Thursdays 3:30-6:30 Rm 18

Description: This course seeks to provide an opportunity to integrate theoretical knowledge with clinical experience in the field of marital and family therapy. The seminar presupposes a basic background in marital and family studies; therefore enrollment is limited to those who have taken TY 826, Psychodynamics of Marriage and Family, or an equivalent course in marital and family theory. Students in this course are also required to be involved in role playing of cases of their own clinical work (not to be arranged through the course). A variety of perspectives in the field will be explored along with looking at both theory and clinical practice from a religious and theological perspective.

Academic Level: For students in all degree programs who have had TY 826 or have a basic background in marital and family studies.

Appreviated Syllabus:

Major Paper:

The paper should represent a significant study of a major theorist in marital and/or family therapy such as Murray Bowen, Norman Paul, James Framo, Slavador Minuchin, Jay Haley, Nathan Ackerman, etc. or a substantive idea in the field such as Outcome Research, Counter-Transference, Paradoxical Therapy, Structural Family Therapy, Therapy with Sexual Dysfunction, Family Dynamics as Religious Drama, Divorce Therapy, etc.

Readings: Selected readings are to be balanced between marital therapy and family therapy. Basic books are:

Gurman, Alan and Kniskern, David. Handbook of Family Therapy. Bruner/Mazel Publishers, 1981.

Minuchin, Salvador and Fishman, H., Charles. Family Therapy Techniques. Harvard University Press, 1981.

Stuart, Richard. Helping Couples Change. Guilford, 1980.

Paolino, Thomas J., Jr. and Barbara S. McCrady, Eds. Marriage & Marital Therapy. New York: Bruner/Mazel Publishers, 1978.

Guerin, Philip, Ed. Family Therapy - Theory and Practice. New York: Gardner Press, Inc., 1976.

STH TY 948 Pastoral Psychotherapy

Area C

Professor: Homer Jernigan,
teaching fellow, guest lecturers

Four Hours Credit
Tues., Thurs. 11-12
plus one hr. Case Conf.

Description: Goals, methods, and process of psychotherapy as a form of ministry. theological, psychological, and ethical issues in the theory and practice of pastoral counseling and pastoral psychotherapy. Weekly case conference included.

Method of Development: This course assumes that participants will have had introductory level course work (TY 748, or equivalent) and/or experience in pastoral counseling. Lecture-discussions will focus on issues related to the emergence of pastoral psychotherapy as a distinctive emphasis within the field of psychotherapy. Students will participate in role-playing of counseling situations in class and in presentation of interview reports or tapes to a weekly case conference. The topics include: review of basic concepts in pastoral counseling; pastoral identity and the pastor as therapist; psychotherapy and religious experience; goals of pastoral psychotherapy; methods and process of pastoral psychotherapy; research in psychotherapy; research in psychotherapy; professional and ethical issues in pastoral psychotherapy.

Appreviated Syllabus: Each participant will be asked to develop his/her own statement of objectives and tasks for the course. The general expectations for all participants include:

1. Satisfactory completion of an examination over basic concepts in pastoral counseling.
2. Presentation of two written reports or tapes of therapeutic interviews to a case conference and to the instructor.
(Students who do not have opportunity for regular counseling situations will be helped to develop other kinds of opportunities for counseling experience.)
3. Critical review of two current books in the field of psychotherapy, including one from a feminist perspective.
4. Development of an extended case study or a paper on a selected topic as a final project for the course.

Required Text Book for this course:

Horner, Althea. Object Relations and the Developing Ego in Therapy.

One of the following;

Lee, Ronald. Clergy and Clients: The Practice of Pastoral Psychotherapy.

Wise, Carroll. Pastoral Psychotherapy: Theory and Practice.

Working papers on basic concepts in pastoral counseling will be distributed to the class. A large body of material on psychotherapy is available in books and journals. A few books will be placed on library reserve.

STH TA 723 Organ Class: Issues in Service Playing and
Performance
Linda Clark
4:00-5:30 pm; Monday 1 credit

Description

A workshop to develop skills necessary for playing services of worship, to exchange ideas gained from present work or field education, to discuss the preparation and playing of recitals.

The course will include the following areas of concern:

- hymn playing
- accompanying responses: chant,
Anglican chant, psalmody
- accompanying anthems
- conducting from the console
- "nerves"
- music in liturgy
- what is good service playing?

Course requirements

Participation in class through discussion and playing.

Bibliography

Robert Mitchell, Ministry and Music

Peter Stapleton, New Directions for a Musical Church

...various hymnals, companions to hymnals; basic church repertory, anthems, voluntaries, collections of service music.

WP/dm

STH TC 864 Women in Parish Ministry
(for women and men)

Lynn Rhodes
Wednesdays, 2-5 p.m., Room 319
Full Course

Course Description: Exploring the forms of ministry required by women and men pastors as they encounter the issues of sexism in their ministries: How do women and men develop collegial working relationships? What does it mean to minister in a society where sex roles are being challenged; where women and men suffer from the effects of a religion and a society that has perpetuated violence against women?

The topics we will cover include - sexism in church and culture, women's struggle for equality, feminist theology, the minister's life style, non-sexist worship, sexuality, pastoral counseling and advocacy, class-race dimensions, authority/leadership, support structures - familial and institutional.

The objective of the class is to provide resources for ministry when confronting the sexism of our society. We will use denominational resources, biographies, speakers and case studies to provide data for the work of this class.

Assignments:

- Weekly readings
- Class presentations
- Written comments on classmates presentations
- Final paper based on Class presentation
- Occasional 1-2 page papers
- Research on denominational resources
- Development of bibliography

Sample Bibliography:

- Blanchi, Eugene, and Ruether, Rosemary R., From Machismo to Mutuality
- Bucher, Glenn, ed., Straight/White/Male
- Cornwall Collective, Your Daughters Shall Prophesy
- Day, Dorothy, The Long Loneliness
- Fisher, Brenneman, Bennett, Women in a Strange Land
- Hageman, Alice, ed., Sexist Religion and Women in the Church, No More Silence
- Heyward, Carter, A Priest Forever
- Katoppo, Marianne, Compassionate and Free: An Asian Woman's Theology
- Moraga, Cherrie, Anzaldúa, Gloria, This Bridge Called My Back Writings by Radical Women of Color
- Nelson, James, Embodiment
- Russell, Letty, Human Liberation in a Feminist Perspective
- Weidman, Judith, ed., Women Ministers
- Wells, Ida B., Crusade for Justice

TC 701 Developmental Laboratory in Oral Communication
Professor John Ward

Semester II, 1981-82
Area D Half Course (2 credits)
Pass/Fail

Description Identification and analysis of barriers and hindrances to effective oral communication. Evaluation of strengths and weaknesses in speech. Individual and group interviews and exercises.

Development Essentially a lab and workshop course. Oral work in reading, speaking, and discussion will focus on speech needs and problems.

Note: Depending on the individual's need, any one person may attend every session of the semester or as many sessions as needed. Whenever satisfactory work is done, a mark of pass is given.

Level Anyone with or without previous training in speech may enroll in this course. Development of abilities and natural delivery stressed.

Syllabus Student needs determine the syllabus.

Early attention given to:

1. Projection
2. Articulation -- diction
3. Use of the voice for meaning with the use of inflection, phrasing, etc.
4. Reading to an audience.
5. Stagefright and audience adjustment
6. Extemporaneous and impromptu speaking.

Bibliography In addition to duplicated materials, two books from our library will be useful for our work:

Eisenson and Boase, Basic Speech (2nd ed.)

John E. Baird, Preparing for Platform and Pulpit

WP/dm/

AREA D -- Supervised Field Education and a Listing of Related Courses

STH TC 802 and 804 Supervised Field Education (TPM)
Area D Faculty and Approved Supervisors
Half or Full Course

Students who, at the time of pre-registration, are in approved field settings or who intend to seek such placement for second semester should register as follows:

TC 802 Supervised Field Education (TPM) Combines supervised field education, selected half courses in Area D, and associated foundational courses as planned in the learning covenant. Consent of instructor. Rhodes, Treese.
Half or Full Course

TC 804 Normally continues TC803. Consent of instructor.
Rhodes, Treese Half or Full Course

Please note:

1. One of the Directors of Field Education must approve the course selection before registration can be completed.
2. Refer to the handbook, "Field Education" for options and credit.
3. Students in group-placement settings (Options I, III, and IV) will meet in field settings for peer interaction and reflection. Students in single-student placements (generally Option II) will participate in integrative seminars conducted by the Field Education Staff. Weekly on Wednesday, 8:00 to 9:00 a.m.
Other times are negotiable on student initiative.
4. Learning Covenants are due February 12 1982; Final Evaluations are due May 7, 1982.

The Area D Component of the Integrative Major (M.Div.)

M. Div. candidates, while enrolled in Supervised Field Education (TC 801, 802, 803, 804) are expected to concentrate in at least four functions of ministry related to the supervised practice of ministries, and as negotiated in the learning covenants in the field settings. Courses or TPM half courses are to serve as resources for concentration in the selected functions of ministry. No specific TPM half courses are offered this semester.

By petition signed by the Instructor and the Chairperson of Area D, the following may be used:

- TC 815 Preaching and Media, Ward
TC 818 The Ministry of Administration, Thornburg
TC 838 Church Renewal, Thomas
*TC 845 Parish Preaching, Williamson
*TC 851 Worship and Preaching in the Black Church, Allen, Clark, and Rev. Melvin Brown
TC or TE 848 Developing Leadership Skills for Effective Ministry, Treese
TC 861 Christian Worship, Allen
TC 864 Women in Parish Ministry, Rhodes
also, TS 750 (Deats) and TY 948 (Jernigan)
*May fulfill Preaching Competency requirement.

STH TC 809 Proclamation
Instructor: J. Williamson
Area D, Half course. Tuesday 3:30-5:00pm; Rm 318

This is an introductory course in preaching. It is designed to be a workshop in skills development. We shall pay particular attention to the relationship between the text and the sermon as that is focused in the development of the sermonic theme.

Requirements:

1. Regular attendance. Peer interaction is critical to the effectiveness of the workshop.

2. A one page outline of a potential sermon is due each week based on the assigned text for the day. No late papers will be accepted.

3. An oral presentation to the class of one outline. The presentation should establish clearly the linkages between text and sermon, the hermeneutical devices used for interpreting the text, and the underlying developmental scheme for the sermon.

4. Preach one 8-10 minute sermon to the class, based on the text for the day.

5. Do the assigned supplementary reading:

E. Achtemeier, Creative Preaching, Abingdon.

M. R. Chartier, Preaching as Communication, Abingdon

J. and C. Gonzalez, Liberation Preaching, Abingdon

H. Mitchell, Black Preaching, Harper

Respond critically to the central issues of each book. Two page paper (400-500 words).

WP/dm

STH TC 818 The Ministry of Administration
Instructor: Robert Watts Thornburg Area D
Mondays 1 - 4:00 P.M.
Full Course (4 credits)

Course Description

The Ministry of Administration: a theological and practical study of the organizational life of the local church, with emphasis on management theories and skills needed for effective leadership in the local church.

Method of Development

Students will be expected to assess their present knowledge of and competence in administration; to develop learning objectives which shall include the acquisition of knowledge and skills needed to enhance their management of ministry.

Areas of concern will include: the nature and purpose of the church; styles of leadership; systems and structures of church organization; skills necessary for time-management, supervision of volunteers, organizational leadership.

Each student is expected to design, carry out, and evaluate a study of one particular phase of church administration which may be helpful in that student's ministry.

Requirements

- #1 Attendance and participation in class discussion
- #2 Six reading assignments for which the student will prepare a reaction-response of four or more pages
- #3 Oral presentation of individual studies by each student
- #4 One open book examination

Bibliography

Lindgren, Alvin. Foundations for Purposeful Church Administration

Lindgren, Alvin and Shawchuck, Norman. Management for Your Church

Pattison, E. Mansell. Pastor and Parish - A Systems Approach

Shaller, Lyle and Tidwell, Charles. Creative Church Administration

Instructor: Norman Thomas

Friday 9:00 - 12:00

Area D

Full Course (4 units)

I. Description: Biblical bases for a theology of church renewal. Selected historical and contemporary movements of renewal and revival at the growing edge of the church.

This course offers an opportunity to explore movements of significant renewal in the church today and their theological and historical roots. Both parish and para-church models for renewal will be considered

II. Method of development: A seminar format will be used. Class sessions will include presentations by the instructor, by resource persons representing the renewal movements under study, and by students of their class projects.

III. Academic Level: Open to all degree candidates as well as a limited number of special students.

IV. Abbreviated Syllabus

Towards a Theology of Renewal: Biblical Themes

Dynamics of Renewal in Historical Perspective

Catholic and Orthodox Models

Protestant Roots

The Great Awakenings

Revival and Social Concern

Church Renewal in Global Perspective

Parish Revitalization

Continuous Renewal in the Parish

Models for Parish Renewal

Other Contemporary Movements of Renewal

The Charismatic Movement (Catholic Pentecostal)

House Churches and Basic Christian Communities

Living in Intentional Community (Sojourners, Taizé, Iona, etc.)

Revivalism and Mass Evangelism (Graham)

Prospects for Continuing Renewal

V. Expectations: Each student will have an opportunity to select an area of concentration, in addition to the readings and seminar participation shared in common, and to present the semester's project in class. Written work shall be: (1) a short paper comparing and contrasting the approach to church renewal of a contemporary leader with that of a historic church leader in renewal; (2) a project paper critically appraising a contemporary movement of renewal and its relevance for parish revitalization, and (3) a take home exam based on the required readings.

VI. Readings

Texts: Richard Lovelace, Dynamics of Spiritual Life

Robert Raines, New Life in the Church

Copies of volumes and articles by Bloesch, Bonhoeffer, Casteel, Hoekenrijk, Hummel, Moltmann, O'Connor, Orr, Rahner, Rose, Smith, Snyder, Suenens, Trueblood, Wallis and others will be available on reserve

STH TC 845 Parish Preaching

Joe Williamson

Area D

Full course

Tuesday, Thursday; 2:00-3:00 pm

I. Philosophy This course is designed on the basis of the theological conviction that "context" and "constituency" inform the "content" of preaching. It is necessary to know the "parish" as a prior condition for the act of preaching. All effective proclamation must attend to the story of the parishoners as well as to the Biblical story. This is the hermeneutical assumption which informs the course.

II. Objective The purpose of this course is to enable theological students to develop effective preaching skills. The course will assume awareness of basic biblical and theological material as well as the capacity to correlate that material into coherent patterns of thought and speech.

III. Method The methodology of the course will employ a variety of teaching and learning strategies. These will include lectures, readings, field projects, and practice preaching. Each student will do a sociological analysis of one parish and will preach two sermons in class. Guest lecturers will participate in the class as representatives of constituencies other than mainline Protestant.

IV. Course requirements include:

- 1) Regular attendance.
- 2) Active participation in peer evaluation of sermons.
- 3) A sociological study of a local parish to identify specific social and religious needs.
- 4) Preach two sermons designed to address the needs of the parish studied.

V. Suggested bibliography:

- P. Berger, The Sacred Canopy
- F. Buechner, Telling the Truth
- J. Cone, God of the Oppressed
- J. and C. Gonzalez, Liberation Preaching
- H. Mitchell, Black Preaching
- R. Rohrbaugh, The Biblical Interpreter
- J. Somer and J. Hoy, The Language Experience

Purpose: To involve and encourage class members to explore new kinds of quests and discover new kinds of data about the experience of prayer. Some risks involved in experiencing first-hand those dimensions of prayer practiced by the psychic and mystic.

Assignments: Class participation, one class presentation, keeping a journal, writing a personal account of prayer and experiencing a "prayer marathon."

Method: Workshop and Seminar

Syllabus: (Based on interest and need of participants)

Suggested topics:

Nature, purpose and function of prayer.

Existential dimensions of prayer: doubt, anxiety, fear, guilt.

Existential context of prayer: science and law, education; other religious traditions.

Responses to prayer: Personality factors: age, sex, class, kinds of persons most likely to pray.

Response to prayer: problems of unanswered prayer, distractions.

Response to prayer: practice, styles of prayer.

Communication considerations: symbols and mythology, dialogue.

Temptations: supersessions and hypocrisy, obsessions, testing.

Creative possibilities: meditations and contemplation, music.

Review types of prayers.

Prayer models from the Old and New Testaments.

Reading: Readings according to topics chosen, but preliminary study of the following would be helpful:

Lawrence LeShan, How to Meditate

Orlo Strunk, Jr., The Secret Self

Thomas Kelly, A Testament of Devotion

George Buttrick, Prayer

Morton Kelsey, The Other Side of Silence

John Baillie, A Diary of Private Prayer

The Cloud of Unknowing

Matthew Fox, On Becoming a Musical Mystical Bear

Thomas Merton, Contemplative Prayer

John Killingen, Bread for the Wilderness, Wine for the Journey

Henri Nouwen, With Open Hands

Reaching Out

The Way of the Heart

(Seabury, 1981)

STH TE 848 Developing Leadership Skills for Effective Ministry
or TC 848

Professor Robert Treese
Area C or D
Full Course - (4 Credits)

Class meets Friday 2-5 & 6-9 p.m.
and Saturdays 9-12 noon
Dates: 1/29-30; 2/12-13; 2/26-27;
3/5-6; 3/26-27.

Description: An intensive experience-based laboratory in leadership theory and practice; conceptualizations of facets of leadership; skill practice under simulated conditions.

Method of Development: This laboratory focuses on six skill areas which research by the Center for Parish Development has shown to be essential for local church vitalization. The program consists of ten modules carefully developed from behavioral science research and varied theological studies. Each module provides a conceptualization of a necessary facet of leadership and actual skill practice under simulated conditions.

Objectives:

1. To enable participants to increase their skills in using six leadership practices which contribute to local church vitality.
2. To relate church leadership practices to theological understandings and commitments.
3. To develop a leadership style that promotes a climate of trust in the congregation.
4. To practice application of laboratory learnings in current situations.

Outline:

1. Introduction and Orientation
2. Clarifying Assumptions About Ministry
3. Leadership Styles and Their Effects
4. Developing a Supportive Leadership Style
5. Becoming More Open and Receptive
6. Emphasizing High Quality in Performance
7. Building Effective Church Leadership Teams
8. Helping Church Leaders With Their Work
9. Using Group Methods of Decision-Making
10. Managing Conflict and Personal Stress

Requirements: Class participation, written and oral reports, and a Term Paper due April 16. (Subject of Term Paper to be negotiated with instructor.)

Bibliography:

Primary Text Leadership Skills for Effective Ministry, The Center for Parish Development, Naperville, IL. (A Workbook which all participants must purchase.)

*Campbell, T.C., and Reiersen, G.B., The Gift of Administration, (Westminster Press, 1981)

*Hersey, Paul, and Blanchard, Kenneth, Management of Organizational Behavior (Prentice-Hall, 3rd edition, 1979)

*Anderson, James, and Jones, Ezra Earl, The Management of Ministry, (Harper & Row, 1978)

STH TC 861. --CHRISTIAN WORSHIP

Area D: Ministry in Church and Society

Professor: Horace T. Allen, Jr., Asst. Professor of Worship

Full Course (4 Credits)

Tuesday, Wednesday, and Thursday 11:00 a.m. - 12 noon

Course Description and General Purpose

This course will study the Biblical beginnings of Christian worship, the development of worship, sacramental and non-sacramental theology in the Western churches, Protestant and Catholic, and contemporary denominational and ecumenical developments as signs of renewal. Particular questions such as sacramental theology and practice, the meaning of specific rites and elements, use of lectionary and Christian year, the role of music and other arts, and the pastoral function of worship will be taken up.

Method of Study

The course will combine reading/lecturing with student reports on selected subjects in relation to field and personal experience.

Requirements in addition to regular attendance and participation in classes:

1. A report from Field or Parish experience (oral or written) related to one of the above subjects.
2. A book review of one of the required or recommended texts (up to 1500 words).
3. A final examination.

Bibliography

Recommended for Purchase:

Allen, Horace T., Jr., A Handbook for the Lectionary
Philadelphia: Geneva Press, 1980.

Brand, Eugene, Baptism: A Pastoral Perspective
Minneapolis: Augsburg, 1975.

Hahn, Ferdinand, The Worship of the New Testament Church
Philadelphia: Fortress, 1973.

United Methodist Church, Word and Table
Nashville: Abingdon, 1976.

White, James, An Introduction to Christian Worship
Nashville: Abingdon, 1979.

Other books as Required on Reserve:

Dix, Dom Gregory, The Shape of the Liturgy
Westminster: Dacre Press, 1945.

Jones, Wainwright and Yarnold, The Study of Liturgy
New York: Oxford University Press, 1978.

Jungman, Josef, The Early Liturgy, tr. Fr. A. Brunner
University of Notre Dame, 1959.

Thompson, Bard, ed., Liturgies of the Western Church
Cleveland: World Publishing Co., 1961.

